

History of St. Thomas's Church

New Haven, Connecticut

Beardsley

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HISTORY
OF
ST. THOMAS'S EPISCOPAL CHURCH
NEW HAVEN, CONNECTICUT
1848-1941



ST. THOMAS'S CHURCH
(on Elm Street)

HISTORY
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NEW HAVEN, CONNECTICUT
1848-1941



BY
REV. WILLIAM A. BEARDSLEY, D.D.
RECTOR EMERITUS

THE TUTTLE, MOREHOUSE & TAYLOR COMPANY,
NEW HAVEN, CONN.

TO THOSE WHO IN FAITH

FOUNDED

TO THOSE WHO IN FAITH

HAVE SUSTAINED

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FOREWORD

Now that St. Thomas's Church is approaching the one hundredth anniversary of its organization, it seems fitting that its story should be told, though that story is a very modest one. When the Vestry asked me to write the history of the parish I gladly accepted the task, because it had been in my mind to do so since my retirement from the rectorship. And then, besides, no one else possessed as much material as I did.

The formal records are complete, and may be readily consulted, but in my possession there is much of an informal and private nature, which has furnished details which might not otherwise have been obtained.

Of the greatest value were the four volumes of Dr. E. E. Beardsley's "Notes of Days," as he called them, which cover the period from January 1, 1849, to a few days before his death, December 21, 1891. And then in addition there is much scrap-book material which has been preserved, also a complete set of the *Year Book*, 1896 to 1917, and *The Bulletin*, 1917 to 1934, very likely the only complete sets in existence. And, of course, there are the numerous printed sermons preached on the various anniversaries.

No doubt, many details have been set down which are of minor importance, but, after all, they are a part of the story, and may well find a place here. They help to make the story what it is.

HISTORY OF ST. THOMAS'S CHURCH NEW HAVEN, CONNECTICUT

CHAPTER I

FOUNDING AND ORGANIZATION OF THE PARISH.

It has been said that "the history of churches as well as of individuals, affords many interesting and useful particulars." That is a perfectly true and a perfectly safe statement. And those particulars will, as a rule, be more interesting, the farther back runs the history.

Those of our churches here in Connecticut, some of them, at least, which date from colonial times—there are forty-two of them—have a history which is replete with interesting incidents, and useful for all time as setting an example of resolute faith and unswerving loyalty in the face of bitter and disheartening opposition.

The history of St. Thomas's Church does not reach back far enough into the past to have anything very exciting or spectacular about it, as might have been the case had it come into being in colonial or revolutionary times. It had its origin in calmer days, when the old religious animosity and bitterness had subsided, when men were beginning to have a finer sense of brotherhood, a finer understanding of what it meant to be a Christian.

But if the days were calmer in a religious sense, yet clouds were coming up on the political horizon which presaged disaster to the Nation. Could those who organized the parish have foreseen that within the brief space of thirteen years the country would be in the throes of one of the bitterest and most destructive Civil Wars known to history, they might not have had the faith nor the temerity to embark upon the enterprise. It was just as well, perhaps, that they could not see into the future, for otherwise they might not have made their venture, at least not have made it then.

What steps were taken preliminary to the actual organization of the parish the records do not show. But there must have been informal discussions and consultations among those who were interested, which led up to the formal gathering at which the organization was effected. It was not, apparently, at the instigation of the Bishop, nor of any outside group of Church people, who were desirous of extending the influence of the Church in the city, that the movement was inaugurated. It was just the free spontaneous action of certain persons who felt the need of another Episcopal church in the city, and who thought that they saw the opportunity to organize such church.

The authoritative records of the parish begin with this statement:—"A meeting of a number of persons friendly to the promotion of a third Parish of the Protestant Episcopal Church in the City of New Haven, was held at the house of Wm. Brown, Esq., on Thursday Evening, February 24th, A. D., 1848. And was organised by appointing Mr. Wm. Brown Chairman & Mr. A. F. Wood Secretary." Mr. Brown's house was at what was then 36 Meadow Street.

The following Constitution was adopted as the object of the meeting:—"We, the undersigned, believing in the Christian Religion, and attached to the Protestant Episcopal Church, do agree to unite and form a Religious Society in New Haven, in the County of New Haven and State of

Connecticut, for the benefit of the Protestant Episcopal Church, and we do in pursuance of the Statute Laws of Connecticut in such case provided, hereby, by these presents, unite and associate ourselves together and form such New Religious Society, under the name of the Parish of St. Thomas' Church."

To that declaration were attached these names, in the order given, sixteen in all:

Wm. Brown	John Lego
D. M. Burwell	James Alling
A. F. Wood	James S. Arnold
John Warner	Wm. M. Thompson
Joseph Yemmans	Joel B. Foot
Gideon Ferris	Wm. A. Goodwin
Aaron Belden	Richard A. Goodwin
A. B. Clarke	Thomas Lawton

This was a group of men, young men for the most part, in very modest circumstances. There was no wealth represented here. In a short history of the parish in the old Register it is stated that the "enterprise was the conception of men in moderate circumstances. It is not certain that the entire property of the original movers, if it could have been thus used, would have procured the erection of a church worth \$20,000."

At this same meeting a committee consisting of Joseph Yemmans, William Brown and Alonzo F. Wood was appointed to draft By Laws and another committee consisting of D. M. Burwell and A. F. Wood was appointed "to wait on the Rectors of the Episcopal churches in the city, and request their co-operation and recommendation to further the cause."

That was the proper and courteous thing to do, for at that time the Canons did not require, as they do now, that when it was proposed to form a new parish within the limits of an

existing parish or parishes, the rector and vestry of such should be notified, thus giving them the opportunity to register their objections, if they had any. The formation of new parishes was a somewhat simpler matter then than it is now. And the reason is obvious. As a rule, the fields were not fully occupied, and so there was less danger of interference with work already established.

The committee acted promptly, and on March 2nd, just a week later, it was able to report "that they had attended to their duty and that the Rev. Dr. Croswell & Rev. Mr. Pitkin were in favor of the formation of a third Parish in the City and that it met with their entire approbation. The Rev. Mr. Cooke thought it inexpedient at the present time to form such Parish." Dr. Harry Croswell and Rev. Thomas C. Pitkin were rector and assistant rector of Trinity Church, and Rev. Samuel Cooke was rector of St. Paul's Church. They were the only clergymen then in the city to be consulted.

One can readily understand Mr. Cooke's lack of enthusiasm for the organization of a third parish. Only three years before, 1845, St. Paul's Church, hitherto a chapel-of-ease of Trinity Church, had become an independent parish, and it would be quite natural and excusable if he had his misgivings as to the effect of the new parish upon St. Paul's. His attitude was not one of opposition but of doubt.

The other committee appointed at that initial meeting to draft By Laws made its report at a special meeting held March 9th, when a body of By Laws was adopted for the regulation of the parish. It must be borne in mind that at this time the Canons of the Diocese were not the guide for the conduct of parish affairs that they are now.

It was not until 1878 that the Canons were so revised as to furnish the basis for what they are to-day. It is interesting to note that the provision regarding legal or voting members, which in recent years has been the cause for constant trouble, was in principle adopted as one of the By

Laws of the new parish, as if in anticipation of the future Canon. There was no rector of the parish, and so far as it is known the report of the committee was the work of laymen, of the three laymen constituting the committee. Those By Laws properly find a place here as showing the Rules under which the new parish shaped the conduct of its affairs.

BY LAWS

Art. 1st This Society, or Parish shall be known and designated by the title of 'St. Thomas' Church', New Haven, Connecticut, and shall also acknowledge the authority of the Protestant Episcopal Church in the United States of America, according to the Constitution thereof, and the Constitution of the Diocese of Connecticut.

Art. 2d The members of this Society or Parish shall meet annually on Monday of Easter Week, for the election of officers, and the transaction of business. They shall also meet at such other times as may be deemed necessary at the call of the Wardens and Vestry, or by adjournment.

The place of meeting shall be the Church building belonging to the parish, unless otherwise specified in the notice. Not less than five days notice shall be given of all parish meetings, the notice to be in writing, signed by the Wardens & Vestry and posted at the entrance to the Church building, and to be published in the newspapers printed in the Parish or read by the Rector to the congregation.

Art. 3d The officers of this Society, shall consist of one Senior and one Junior Warden, & seven Vestrymen, a Clerk, and a Treasurer, & an auditing Committee of Two, which said officers shall be elected by ballot separately from the members of the Parish at their annual meeting and continue in office, the Wardens, Vestrymen & Treasurer & auditing committee for the space of one year, & the Clerk for a like term of one year or until another is chosen and sworn in his room.

All vacancies caused by resignation or otherwise of the officers of this Parish shall be filled by the members of the Parish duly assembled for the purpose.

The officers of this Parish shall not receive any compensation for their services.

Art. 4th At all annual meetings of the members of the Parish, a chairman to preside at said meeting shall first be elected, then the roll of members legally entitled to vote, shall be called. The Clerk

shall next be chosen and the oath prescribed administered to him. Applications for membership shall then be acted upon, and the roll corrected accordingly; after which the reports of the Wardens and Vestry and the Treasurer, shall be read.

The meeting shall then proceed to the election of the remaining officers above named, and in the order named.

At all other meetings of the Parish, the same order of proceedings shall be observed as, from the nature of the case it can be.

Art. 5th The affairs of this Society shall be under the management and control of a Committee consisting of the Two Wardens and Vestrymen above named. It shall be the duty of the Wardens and Vestry to provide a suitable Room for services and to see that the same is properly furnished. They shall procure the necessary fuel and lights for the same; and shall engage at such price as they shall deem proper, a Sexton, who shall attend to and perform all the duties proper and customary for a Sexton to perform, and a suitable person or persons to assist in the Choir as Organist or otherwise. They shall also see that strangers are properly accommodated with seats in the Church and that order is maintained therein, and to attend to all other matters proper and needful to be done for the well being of the Church and the Parish.

Art. 6th The Wardens and Vestry shall meet for the transaction of business at such times as they may be called together by one or both of the Wardens or any three of the Vestry, the Clerk to give at least one day's notice in writing of such meeting. A majority of the Wardens and Vestry shall constitute a quorum for the transaction of business, and the meetings of said Wardens and Vestry may be adjourned from time to time as occasion may require.

At all meetings of the Wardens and Vestry, the Senior Warden, or in his absence the Junior Warden shall preside. If both are absent, then such chairman as the Vestry shall elect from their own number shall preside.

Art. 7th The Wardens and Vestry shall make an annual report to the Parish at each Easter meeting of the Proceedings for the year previous, which report shall be presented and read previous to the election of officers. It shall contain,

First, A statement of the condition of the funds and property of the parish.

Second, A statement of the receipts and expenditures for the year.

Third, A statement of the indebtedness of the Parish, and a list of all debts due the Parish which are legally collectible.

Fourth, An inventory of the property of the Parish, together with such other statement or suggestion as the said Wardens and Vestry shall consider important and useful to the Parish to be embodied in the report. The report after being audited by the Committee and accepted by the Parish shall be recorded and kept on file.

Fifth, It shall be the duty of the Auditing Committee to audit the reports of the Wardens and Vestry and the accounts of the Treasurer annually before each Easter meeting and certify to the same if found correct.

Art. 8th It shall be the duty of the Treasurer to have the custody of all moneys belonging to the Parish; to keep an accurate account of the same, and of all disbursements made by him, in a book kept for the purpose; and he shall render a full and accurate report of the same to the Parish at the annual Easter meeting. The said report to follow that of the Wardens and Vestry, and if approved by the Auditing Committee to be recorded and kept on file; and of all persons holding funds belonging to the Parish, or which are to be applied for the benefit of the Parish, to deposit the same without delay with the Treasurer of the Parish.

All Payments made by the Treasurer shall be upon orders drawn by the Wardens and Vestry, and for all such orders written vouchers, duly receipted, shall be produced. The Treasurer whenever required by the Wardens and Vestry, shall furnish them with a statement of receipts and payments, and of funds in his hands belonging to the Parish.

Art. 9th It shall be the duty of the Clerk to attend all Parish and Vestry meetings, and to keep a record of their proceedings. He shall keep a record of all applications for admission to, and notices of dissolution of membership in the Parish. He shall make a record of all Notices for Parish and Vestry meetings, and shall before entering upon the duties of his office, take an Oath in the form following

‘You A..... B..... being chosen Clerk of this Society, do swear, that you will faithfully execute the duties of such Clerk according to your best skill, and according to Law. So help you God.’

The magistrate administering this oath shall cause to be entered upon the records of the Parish under his hand a certificate in the form following

New Haven A. D. 18....

I hereby certify that I have this day administered the oath prescribed by law to A..... B..... as Clerk of the Society or Parish of St. Thomas' Church in New Haven, Connecticut

C..... D..... Justice of the Peace

Art. 10th At every annual meeting of the Parish two persons, members of the Parish, shall be elected by ballot or otherwise to represent the Parish in the next ensuing Convention of the Diocese; and at the same time and in the same manner two other persons shall be elected as substitutes to represent said Parish in event of either or both of those first elected being unable to attend the Convention. The delegates thus chosen shall receive from the Clerk or Wardens, prior to their departure for the Convention, a certificate in the form following

At a meeting of the members of the Parish of St. Thomas' Church, New Haven, Conn. legally held on the..... day of..... A. D. 18.... A—B & C—D were duly elected delegates to represent said Parish in the next Convention of the Diocese; and at the same time and place E—F and G—H were elected as substitutes in the event of either or both of the above named persons being unable to attend the Convention. Dated at New Haven this day of A. D. 18....

(Wardens or Clerk) of
(St. Thomas' Parish New Haven

Art. 11th At the time of each annual Convention of the Diocese, the Wardens and Vestry shall cause to be paid to the delegates thereto to be by them paid to the Treasurer of the Convention, the sum of seventy five cents for each one hundred dollars of the Rector's salary. The Wardens and Vestry shall also cause to be paid through their said delegates or otherwise to the Treasurer of the Diocese, whatever assessments may be made by the proper authority, on this Parish for the Bishop's fund.

Art. 12th The Wardens shall, in the absence of the Rector, submit to the Bishop, on his visitation if required, the Parish Register, or if the Bishop cannot visit the Parish, shall send him, one month prior to the meeting of the Diocesan Convention, a statement or extract from the said Register, of all that the said Register contains subsequent to the rendering of the last report.

Art. 13th The Wardens and Vestry shall on the election of any minister to this Parish cause to be delivered to the Bishop or Standing

Committee of the Diocese, within one month after such election, notice of the same in the following form

To the Rt. Rev. the Bishop of the Diocese of Connecticut

The undersigned, Wardens and Vestry of St. Thomas' Parish, New Haven, Conn. hereby certify that the Rev. A..... B....., late of in the Diocese of..... was at a meeting of the members of said Parish legally held on the day of instant duly elected Rector of said Parish for the term of commencing on the day of A. D. 18....

Dated at New Haven this day of A. D. 18....

(Wardens and Vestry of St.
(Thomas' Parish New Haven

Art. 14th In the event of a vacancy in the Rectorship of this Parish, the Wardens and Vestry shall not employ any clergyman to officiate for a longer term than three months without the approbation of the Parish in legal meeting assembled, and when clergymen are thus employed the compensation shall not exceed the sum of ten dollars for each Sunday or Holy-day, together with the necessary traveling expenses.

Art. 15th Candidates for admission to the Parish shall in all cases lodge a request in writing with the Clerk or any other Officer of the Parish and shall thereupon if of the age of twenty-one years, become members, unless a majority shall at the next lawful meeting of members of the Parish object. Members desirous of dissolving their connection with the Parish, must leave a written notice to that effect, with the Clerk of the Parish, whose duty it shall be to record the same in the book of records of the Parish.

Art. 16th The Collections shall be taken up in the Church and applied as follows:

1st the Collection on communion days to be applied to such charitable or pious uses as the Rector shall direct.

2nd All other Collections to be paid into the Treasury; unless otherwise ordered by the donors and to be taken up at the discretion of the Wardens and Vestry.

Art. 17th All additions to or amendments of the above Rules must be proposed at a legal meeting of the members of the Parish, at least one month prior to the vote being taken on the same.

At a meeting of the members of the Parish of St. Thomas' Church, legally convened, on Thursday Evening March 9th 1848 the above rules for the government of the Parish were unanimously adopted.

Attest D. M. Burwell
Parish Clerk"

In 1850 an additional By Law was adopted and became

"Art. 18th At every annual meeting of the Parish one person, member of the Parish may be elected by ballot for Collector to whom a reasonable compensation may be allowed whose duty it shall be to collect all accounts due the Parish and to pay the same over to the Treasurer as soon as practicable."

Under this body of By Laws, with a few minor changes made later, the parish lived and worked. They certainly give evidence of the thoroughness with which the organizers of the parish carried out their task. When in 1878 the Canons of the Diocese were thoroughly revised and new Canons added, there was less need for parish By Laws, because the matters therein covered were in large measure provided for in the Canons.

And so the parish was organized and ready for business. The first matter to occupy their attention was the matter of a rector, and a committee was appointed to confer with the Rev. Mr. Beardsley of Cheshire. At that same meeting, held March 21st, 1848, the following Preamble and Resolution was adopted:

"Whereas, in the conducting of Public Religious Worship Music has ever been considered an important and beneficial part of the same, and believing that such care should be taken to render this act of devotion serious, and impressive to our outward ear as well as acceptable to our Heavenly Father, therefore for the encouragement and promotion of Sacred Music and for the better assistance in the execution of the same:

Resolved; That the Wardens and Vestry of St. Thomas' Church be authorised to procure an Organ, upon such terms as they may deem best for the interests and welfare of said Church."

Thus even before they had a rector, before they had any fixed place in which to worship, they were taking steps to make their services attractive and beneficial. They soon had their organ, for on March 3rd, 1850, they purchased the organ which had formerly belonged to St. Paul's Church.

It would seem as if the new parish were organized none too soon, if we may judge from Dr. Croswell's report to the Bishop in 1848. He says:—"By the organization of a new Parish (St. Thomas') within the limits of the city, provision has been made for the increasing demand for Church accommodations; and by the withdrawal of several families from the older Parishes, room has been afforded for the constant accessions received from other sources. As the sittings in the new place of worship are *free*, and as some of the worshippers are only occasional attendants, we have no means of ascertaining how many have permanently attached themselves to the Parish. From Trinity Church, it is believed that some fifteen or sixteen families have withdrawn, embracing twenty-four communicants, and about thirty Sunday School children." But Dr. Croswell seems to be not the least bit disturbed, for he goes right on to say that from the present occupancy of the pews, of the pews in Trinity, that is, the congregation appears to have increased.

That year Trinity reported four hundred families, St. Paul's two hundred and eighty, and St. Thomas's forty-four. The population of the city was a little in excess of 20,000 and of course much more homogeneous than it is to-day. The immigrant, bringing his Church with him, had not appeared in any great numbers, but New Haven was a strong centre of Congregationalism, and Episcopacy was still suspect. Could the feeble little plant take root, grow, and fructify? Only the years could give the answer.

On Monday evening, April 24th, 1848, the first annual parish meeting was held. Joel B. Foot and James S. Arnold were elected Senior and Junior Warden respectively; Alonzo

F. Wood, Treasurer, and David M. Burwell, Clerk. The By Laws provided that there should be seven Vestrymen, and the following constituted that first Vestry: Joseph Yemans, William Brown, William M. Thompson, Alonzo F. Wood, David M. Burwell, James Alling and John Warner. The first man to be elected a member of the parish in accordance with the provision of the By Laws was John E. Wylie, who, until his removal to New York, was a valued and valuable parishioner, one, says the rector, "with whom I counselled largely in the erection of St. Thomas's church and whose part in that work will not be forgotten so long as the records of its history are preserved."

Mr. Foot continued in office until 1871, when he removed from the city. It has been a characteristic of the parish to retain in office for long periods men serving the parish acceptably. And that has not been because there were no others equally well qualified to serve, but because the element of stability has always characterized the life of the parish.

And so this little group of lay people organized itself into a parish. They promptly made application to be received into union with the Convention. Favorable action was taken on that application at the Convention held June 13th, 1848, and Isaac Bradley took his seat as the first Lay Delegate from St. Thomas's Parish. The following year it had two Delegates, Pliny A. Jewett and Gideon Ferris. That was possible because it met the canonical requirement that when a parish consisted of more than fifty families it should have two Delegates. That year the parish reported fifty-four families. It was not a wide margin, but wide enough.

St. Thomas's was never a Mission, but independent from the outset, and therein differs from the other parishes in the city. As to its name, the tradition is, and it is fairly well-authenticated, coming as it did from one who was active in the movement from the very first, that it was called St. Thomas's because Bishop Brownell's name was *Thomas*

Church. Of course that does not mean that St. Thomas is any the less the church's patron saint. There is another tradition as to the name, not quite so well-authenticated, which, at this late day, and in the light of history, is more or less amusing, perhaps more than less. That tradition is that when a good woman was asked why it was called St. Thomas's, she promptly suggested, a bit ironically it is feared, that it was probably to indicate the doubtfulness of the project.

CHAPTER II

CALLING A RECTOR; HIS AUTOBIOGRAPHY.

The parish was organized. Now they must have a leader. Up to this point they had furnished their own leadership, and with fairly good success, it would seem. This "little company, with more zeal than means, and more faith than influence," was now confronted with the task of choosing a rector. It was not an easy task, because they had so little to offer, so little, that is, in the way of financial compensation. That first year they paid their rector \$600. The parish, of course, had no rectory, in fact it never did have one until quite recent years. But the opportunity to do God's work, which this new venture presented, was the deciding factor.

Where should they look for their rector? Up in Cheshire, Conn., there was a clergyman who was not wholly unknown, to some of them at least, for he had assisted Dr. Croswell at Trinity Church for several months in 1841 to 1842. He was the Rev. Eben Edwards Beardsley, rector of St. Peter's Church. They called him to be their rector. He accepted with a full understanding of the difficulties which he faced, if we may judge from his letter of acceptance.

"Cheshire, March 20th, 1848

Messrs. Wm. Brown & Jos. Yemmans,
Committee of St. Thomas's Church,
Gentlemen.

After mature and prayerful consideration, I have determined to accept the Rectorship of St. Thomas's



REV. E. EDWARDS BEARDSLEY, D.D.

Church, and I propose to enter upon the duties of my appointment Easter Sunday. Fully persuaded that in this great work there will be many things of an unpleasant and disheartening character, I shall expect from you and from those whom you represent, all the sympathy and encouragement which, as zealous and high minded Christians, you are bound to lend. I shall hope also for the blessing of God upon my most earnest efforts to promote the interests of the church and to 'add to it daily such as shall be saved.'

Very sincerely your friend
E. E. Beardsley"

This first rector was so much a part of the church, was the church for forty-four years, one might almost say, and that without any suggestion of irreverence, or any attempt to claim too much, that it is only fitting that some account should be given of him. The story of the church would be quite incomplete without it.

Among his papers there was found a brief autobiographical record of the early years of his life. We will let him give that part of the story in his own words:

"On this eighth day of January, A. D., 1890, the eighty-second anniversary of my birth, I begin to note the principal incidents which make up the history of my life.

I am of a goodly Church lineage, my grandfather, Elisha Beardsley, was baptized by the celebrated Dr. Johnson of Stratford, and served as a vestryman or clerk in St. Paul's Church, Huntington from 1768 to 1812, and at the annual meeting of the parish, Easter Monday, March 30, 1812, he was elected one of the wardens, and continued in that office to the day of his death, April 6, 1824.

The Episcopalians in the town of Huntington originally formed one incorporated Society, but in 1805, a church was erected by them in the section called New Stratford, now Monroe, and consecrated four years later by Bishop Jarvis. My grandfather resided within the limits of New Stratford, and of course became prominently identified with the new church, and brought up his six sons to make that their place of public worship.

My father Elihu, a Connecticut farmer, was his fourth son, and married for his second wife, (his first died young and childless of consumption), Ruth Edwards, daughter of William and Charity (Beach) Edwards. Being the eldest of four sons I was, naturally, put in front and made the errand boy of the family.

Until sixteen years of age my life was varied by work upon the farm and attendance at the village school. About this time I was sent to the Staples Academy in Weston, where I began the study of Latin, but at the end of a year I returned home and engaged for a few seasons in teaching a District School, having in one instance scholars older than myself, and 'boarding around.'

Desiring to resume my studies and prepare for college I was induced to attend the Episcopal Academy at Norwalk, Ct., then under the patronage and oversight of the Rev. Reuben Sherwood, rector of St. Paul's Church in that place.

The Headmaster was the Rev. Allen C. Morgan, who was afterwards Principal of the Episcopal Academy in Cheshire. I was admitted in 1828 to the Freshman class of Trinity College, not long chartered, and appealing very strongly for the support and patronage of Churchmen throughout the country.

Bishop Brownell was President, and among the Professors were Horatio Potter, Hector Humphreys, Norman Pinney and Samuel Fuller.

It was before the day of railroads and rapid transit, and I have a painful remembrance of the long rides in an open wagon across the country to reach New Haven in time to take a stage coach for Hartford.

On one occasion the horse became frightened and ran nearly a quarter of a mile throwing both myself and brother out, but providentially he was stopped soon enough to prevent injury to himself or the vehicle, and we shortly resumed our journey most thankful that we had escaped in such a danger with only bruises and scratches.

The four years in college were quickly passed and my standing as a student was recognized by the honorable position given me in the order of Exercises at Commencement.

Literature was a favorite study, and I improved all my leisure hours in using my pen and reading the best authors that came in my way. In my senior year, a classmate from Massachusetts, Ebenezer C. Bishop, and a member of the class below us, Clement M. Butler,* spent our Christmas vacation in college.

We were often together, and one evening Bishop proposed that we should compete for three prizes which had been offered by two periodicals, the competitions to be handed in within a given time.

The *Rural Repository*, published in Hudson, N. Y., offered twenty dollars for the best tale, and five dollars for the best poem of a limited number of lines.

The *Ladies Mirror*, published in Southbridge,

* Author of "*The Night Before Christmas*."

Mass., offered ten dollars for the best tale. Butler was the only poet among us, and was ready in a day or two to send off his effusion, but failed to win the first prize. Bishop wrote for the *Rural Repository* and gained the twenty dollars, and I wrote for the *Mirror*, and was rewarded with the highest prize. No money which I have ever earned since by my pen, or in any other way, has tasted so good as that little sum acquired in the pride of youthful ambition.

After graduating,* I took a private classical school in Hartford which had already been established and was about to be relinquished by the Teacher. I was more successful than my predecessor, but at the end of a year, I received the appointment of a Tutor in my Alma Mater which I held until 1835.

There I had become a Candidate for Holy Orders and pursued theological studies, as best I could, in connection with the duties of the Tutorship. I was admitted to the Diaconate by Bishop Brownell on the 11th of August, 1835, and in the following month was put in charge of St. Peter's Church, Cheshire, which, for several years, had been served by the Principal of the Episcopal Academy.

Dr. Judd, who for a time took Demetrius Stamitiades of Greece, a classmate of mine, for his Headmaster, had retired, after failing in his plans,† and the doors of the Institution for a year were shut, and the Academy green was as still as midnight.

My old teacher‡ at Norwalk succeeded him, and

* In 1832.

† Rev. Bethel Judd. He tried to adopt the manual labor system for needy young men.

‡ Rev. Allen C. Morgan.

by devoting his whole energies and thoughts to his work soon put things on a better foundation and attracted as many students as could be accommodated. His sudden death at the end of two years left the Institution again vacant, and the Trustees assembled and appointed me the Principal with the understanding that I might relinquish the position if I found it irksome and disagreeable.

Prosperity attended me in this new charge and I retained it for several years. Soon after my election I proposed to the parish to build a new church and I would give them my services as a subscription towards it, provided the edifice was completed within a limited time. When it was completed I resigned the rectorship and confined myself wholly to the Academy. But its cares and responsibilities were not to my taste and I relinquished it in 1844, and resumed the charge of the parish which had become vacant and somewhat divided.

Meanwhile I had married Jane M. Matthews, daughter of the late Rev. Edmund Matthews of St. Simon's Island, Georgia, who, with her mother, a native of Cheshire, had returned to the North and had been living among friends in that village.

My devotion to the work of the ministry led me to think of trying another field, if offered to me, where I might find a fresh stimulus to my mind and new opportunities for study. A third parish was formed in the compact limits of New Haven, February 1848, by the name of St. Thomas's Church and I was invited to become its rector, which was accepted after mature consideration."

To that point Dr. Beardsley brought his autobiographical Notes. Why he did not carry them further was due no doubt, to the weariness of increasing years, for he was now

approaching the end of his long and active life. But the story must not end there. The part which is woven into the history of the parish, which brought great honor to it, was yet to come.

He began to assume prominence in the Diocese before he came to St. Thomas's. From 1839 to 1846 he was Secretary of the Convention. In 1859 he was first elected to the Standing Committee and continued thereon until his death in 1891, and for the last eighteen years was its President. He was the first Registrar of the Diocese from 1866 to 1873, and an Examining Chaplain from 1878 to 1891. He represented the Diocese in eight General Conventions from 1868 to 1889, and was President of the House of Deputies in 1880 and 1883. This is one of the highest honors in the gift of the Church, because it means an election by the Clerical and Lay Deputies from all the Dioceses in the country.

From 1844 to 1891 he served as Trustee of the Episcopal Academy of Connecticut; from 1851 to 1891 as Trustee of Trinity College, Hartford; from 1875 to 1891 as Trustee of St. Margaret's School, Waterbury. He was a Trustee of the Bishop's Fund from 1858 to 1891, and President of the Board from 1880 to 1891. It will be noticed that in most of these cases the term of service runs till 1891, which simply means that it ended with death.

But not all of his interest and effort were concerned with Church matters. He was deeply interested in local historical affairs, and was one of the founders of the New Haven Colony Historical Society, Vice President from 1862 to 1873, and President from 1873 to 1884.

His literary taste combined with his love for history, and particularly the *History of the Episcopal Church in Connecticut*, led to his preparing and publishing his work on that subject in two volumes, most of which, if not all of it, was first given to the parish in the form of lectures or sermons.

This was followed by his *Life and Correspondence of Samuel Johnson*, first President of King's (now Columbia) College. And then in 1881 came his *Life and Correspondence of Samuel Seabury*, first Bishop of Connecticut and of the Episcopal Church in the United States of America, an abridged edition of which was published in London in 1884, the centennial year of the consecration of Dr. Seabury.

In 1886 he published the *Life and Times of William Samuel Johnson*, the first Senator in Congress from Connecticut, and like his father, President of King's College from 1787 to 1793. Dr. Beardsley was much in demand as preacher on the occasion of parochial anniversaries, and at the time of his death there was going through the press a volume entitled *Addresses and Discourses*, which was a collection of these historical sermons.

Early in his rectorship Dr. Beardsley met with a crushing sorrow. On August 30th, 1851, his wife died. She was only twenty-seven years old. It cut deep into his heart, making a wound which never quite healed. She was one of God's gentlewomen, with a beautiful soul, loving nature intensely, giving poetic expression to that love. "She had an eye for its beauties and an ear for its music." As "an affectionate tribute to her memory," Dr. Beardsley in 1891 made a selection of her poems, and had them privately printed in a volume bearing the significant title *The Unforgotten*, which was the title of the initial poem. This he distributed among his intimate friends.

Such in brief is the story, which certainly is an essential part of the history of this parish, of him, who, though not strictly the founder of it, yet assumed charge of it only two months after it was founded, and carried it through forty-four years of its life, laying the burden down only when death claimed him on St. Thomas's Day, December 21st, 1891. Strange coincidence that that should have been the day for his departure!

CHAPTER III

BUYING A LOT AND BUILDING A TEMPORARY CHAPEL.

But now to take up the thread of the story where it was broken off to introduce this sketch of the first rector. He accepted the call which had been extended to him, and on Easter, April 23rd, 1848, he entered upon his duties as rector of the parish. What now was his position? He was very much like a builder who was without tools, and yet who was expected to build. And he must build from the bottom up.

In a sermon which he preached at the close of the first decade of his rectorship, he says:—"Such was the pecuniary weakness of the original organization, and so uninviting outwardly was the whole prospect, that the question with the people could not have been, as with wealthy and long established parishes, 'who shall be called to the rectorship,' but, 'who will come and throw himself into this position of anxiety and care and self-sacrifice, and work with us in faith, building up and looking for the reward of his labors more to the future than the present.' "

Yes, he was like a builder without tools. The material was there, but the equipment for the work of construction was lacking. He had no place in which to gather his people for worship. It was truly all a fine venture of faith, of faith on his part and on the part of the people. But the faith was there in both cases.

There was striking evidence of that before the year was out. They were worshiping in the "Orange Street Lecture Room," as it was called. It was situated on Orange Street,

a short distance below Crown Street, and belonged to Center Church. It has long since disappeared. There in that Lecture Room the services commenced Easter, April 23rd, 1848, and there they continued until July 29th, 1849.

In a Note to one of his sermons the rector gives us a glimpse into the situation of the parish while worshiping in the "Orange Street Lecture Room." He says:—"The sittings were free, and the current expenditures were defrayed in part by the voluntary contributions of the people, received at each occasion of public worship. The number present at the first communion was 28, and about 30 families originally composed the Parish. The increase of the congregation was more solid than had been anticipated, and soon turned the thoughts of the parishioners to the necessity of securing a larger and more convenient Room."

This success was, of course, gratifying, and the parish took immediate steps to meet the situation. At a special parish meeting held December 11th, 1848, the following action was taken:

"Whereas, the enterprise of establishing a third Parish of the Protestant Episcopal Church in New Haven has thus far by the blessing of God succeeded beyond our expectations; and whereas there appears to be no suitable Public Room in the City that can be obtained suited to the wants of the Parish;

Therefore; *Resolved*, That the Parish deem it expedient to procure a suitable Lot on which to erect an edifice suited to the immediate wants of the Parish.

Resolved, That Messrs Joel B. Foot, L. M. Newton and John E. Wylie be a committee to purchase the Lot on Elm St. owned by R. E. Northrop at a price not to exceed forty-five hundred dollars.

Resolved, That we deem it the best method for procuring the means to carry out the tenor of the above resolutions will be by creating Stock for that purpose.

Resolved, That Messrs Wm. Brown, J. S. Arnold and Isaac Bradley be a Committee to draw up the necessary papers which are wanted for that purpose and present the same at the next meeting.

Resolved, That Messrs Yemmans and Lawton be instructed to procure plans and specifications for a Chapel and lay the same before the Parish at its next meeting."

At a special parish meeting held a week later, December 18th, the committee appointed "to procure the necessary papers for taking up Stock" made its report. As the lot was purchased and the Chapel built thereon, even as the church was later, financed by the issuance of Stock, the report of that committee may well find a place here.

"Whereas, St. Thomas Parish in New Haven propose buying a Lot and Building a Chapel on Elm St between Church and Orange St for the better accommodation of the Parish the following plan is proposed for raising the necessary funds and for effecting the afore-said purposes.

Article 1st, The amount of expenses of such Lot and Building shall consist of Stock to be divided into shares of Fifty Dollars each Payable by instalments as the Wardens and Vestry of St. Thomas' Church for the time being shall direct.

Art. 2d, The Wardens and Vestry of St. Thomas' Church for the time being may if they judge it expedient commence the Building of a Chapel whenever One Hundred shares shall be subscribed but no subscriber shall be holden to pay more than fifty dollars for each share of stock by him or her subscribed.

Art. 3d, The Chapel shall be built under the direction of the Wardens and Vestry of St. Thomas Church for the time being or by a Committee appointed by them for that purpose and the same shall belong to the Parish of St. Thomas' Church subject however to the Conditions herein after mentioned.

Art. 4th, The Pews or Slips of said Chapel shall be Rented under the direction of the Wardens and Vestry on such terms and Conditions as they may deem expedient and the Rent of the Pews or Slips shall be applied annually towards the interest on the Stock at the rate of Six per cent per Annum and in case the Pews or Slips shall rent for more than sufficient to pay said Interest the surplus may at the direction of the Wardens and Vestry be applied to redeem the Capital stock or to any other use of said Parish but the Rents of the Pews or Slips shall be considered as Pledged for the Payment of the Interest as aforesaid and in no event shall the said Parish be held Personally Responsible for the Principal or Interest or any part thereof.

Art. 5th, It shall be in the power of said Parish at any time to pay the amount of the Capital Stock or any part thereof to the Stockholders and upon such payment in full the said Lot and Chapel shall be the absolute property of said parish.

Art. 6th, The Stock shall be transferable under such Rules and Regulations as the Wardens and Vestry shall prescribe and when the Stock shall be settled Certificates thereof shall be issued to the Stockholders.

Art. 7th, The superscription shall be upon condition that said Parish shall by their Vote in Parish meeting assembled, assent to the purchase of the lot and the erection of a Chapel on the conditions herein mentioned—and now for the purpose of enabling the said Parish to purchase a lot and erect a Chapel upon the terms and conditions aforesaid; We the Subscribers respectively promise to take the number of shares affixed to our respective names and to pay the said Parish the amount thereof by instalments as the Wardens and Vestry of said Church for the time being shall direct pursuant to the terms and conditions aforesaid.

Resolved, That we the Parish of St. Thomas' Church in Parish meeting assembled on this 18th day of December A. D. 1848 do assent to the conditions contained in the foregoing Articles and do appoint Messrs Foot Newton and Wylie as Trustees to purchase the lot in Elm street owned by R. E. Northrop and do authorise the Wardens and Vestry to erect a Chapel on the same when sufficient funds are raised according to the terms before stated."

Such then were the plans for the expansion of the parish, the plans for purchasing a lot and building a chapel thereon. The parish lost no time in carrying out its plans. Their success had been so encouraging and their prospects were so promising, that they felt warranted in going ahead at once.

The rector in his "Notes of Days," which might better, perhaps, be called "Notes of Sundays," because they are mostly notes of Sundays, makes this entry, in part, for January 1st, 1849:—"I was surprised this morning by reading in the Journal a paragraph to the effect that St. Thomas's Parish had purchased a lot in Elm Street, and were about to erect upon it an edifice to accommodate the increasing congregation. The notice was rather premature, though I learn

that the bargain has since been closed, and only waits the passing of the proper papers to be completed.

I almost shrink from the undertaking that lies before me, but in the strength of the Lord wonders may be accomplished. It seems to be my allotment of duty to have the oversight of Parishes in the erection of churches. I ought not to complain, if in any sphere I can serve my Master with acceptance."

The lot was purchased, the lot on Elm Street where the church was soon to be built. On it was the parsonage of the Blue Meeting House, as it was known, which stood at the southeast corner of Church and Elm Streets. It was so called, because it was "blue," presumably having been painted that color originally. John W. Barber makes the statement that lampblack was mixed with the paint to make it durable, and that that produced the blue tinge. But Mr. Blake says that that would not have produced blue. His explanation is that just at that period, that is, when the Meeting House was built in 1748, "gaily-colored meeting houses were a fashionable fad," and that "blue was in fact a very common color for buildings in New Haven at that time."*

Formerly the parsonage was owned and lived in by the Rev. Samuel Bird, pastor of the Separate Society, the Society, that is, which split off from the First Society. When the people of St. Thomas's bought it in 1849 it was owned by Rodolphus E. Northrup, son of Dr. Joel Northrup, who had married Mary Sarah Bird, daughter of the Rev. Samuel Bird. It had, therefore, been in the Bird family just about one hundred years. Dr. Beardsley says that "Mr. Northrop narrowed the dimensions of the original parsonage grounds by selling the garden in the rear to Titus Street—eight feet on the eastern side to Abraham Bradley, and reserving for himself twelve feet on the western, which he added to a strip that he had previously purchased. The lot, therefore, on

* Henry T. Blake, *Chronicles of New Haven Green*, p. 94.

which the Parsonage of the Blue Meeting House stood, was reduced to eighty feet front by one hundred and fifty feet deep.”*

The purchase price of the lot was \$4,300. The parish was prepared to give \$4,500, but the owner did not know that. The old parsonage was sold for \$100. It was moved to the west side of Ashmun Street, just beyond the entrance to York Square, where it stood until a few years ago, inhabited, yes, but woefully pathetic in its fast fading glory.

The parish having acquired its lot began at once the erection of a temporary chapel. In less than five months it was ready for occupancy. The first service in it was held August 12th, 1849. It was capable of seating four hundred people. What did that chapel look like? It was a temporary structure, of brick, and in the nature of things would be a plain one. It was put up hurriedly, and not much time could have been given for any ornamentation or elaboration of architecture. And certainly there was no money for it. The cost with appurtenances was \$3,841.04. It had blinds, was lighted by gas, and heated by a hot air furnace.

A very good idea of the interior of the chapel may be had from an old chart which shows the arrangement of the pews. There was no center aisle, but two side aisles with wall seats and seats in the center. There were three “Amen” seats, as they were sometimes called, on either side. In all there were ninety-two pews in the chapel.

In the rear there was something called “Orchestra” on the chart, obviously for the choir, but whether it was a gallery, or a space reserved on the floor level, there is nothing to indicate. There was an organ somewhere, for, as was previously stated, one was purchased March 3rd, 1850, which had formerly belonged to St. Paul’s Church. After the first service in the chapel the rector says:—“The room is one of

* E. E. Beardsley, *New Haven Historical Society Papers*, Vol. I, p. 114.

the finest in the city for public speaking, and the arrangements are simple and Church-like."

Here, then, was the temporary home of this vigorous and growing congregation. If it was named St. Thomas's, because of the doubtfulness of the project, it was not yet showing any signs of running true to those expectations. And it would seem, now that it is approaching the century mark, as if that element of doubt had been quite thoroughly disproved.

On March 30, 1848, the vestry voted that "the Wardens be authorised to procure a suitable Communion service for the use of the Church." Whether or not it was procured the record does not show, presumably it was, but before the end of the next year the parish was gladdened by the gift of a complete and suitable service. The following correspondence explains itself.

"New Haven, Nov. 21, 1849

To the Rector Wardens and Vestrymen
of St. Thomas' Church—
Gentlemen,

It is made our pleasant duty, to present to you, for the use of St. Thomas' Church, the accompanying service, which has been procured by the voluntary contributions of members of Trinity Church in this city.

It is given in the hope that it will ever be a witness between us of the good will and Christian harmony with which your undertaking was commenced, and also a pledge of the constant intercommunion of fellowship of those who are of the same household of faith, & who, we trust, will be ever found laboring together in a common cause, keeping 'the unity of the spirit in the bond of Peace.'

HARRY CROSWELL, *Rector*

THOMAS C. PITKIN, *Assistant*

Rector of Trinity Church"

“New Haven, Nov. 26, 1849

To the Rev. H. Croswell, D.D. Rector
& Rev. T. C. Pitkin, associate Rector of Trinity
Church:

Dear Brethren

The warmest thanks of the Rector Wardens
and Vestrymen of St. Thomas' Church are due for
the very acceptable gift of a silver service for the
Holy Communion.

It is valued the more highly as being a witness of
the friendship of a great and flourishing congrega-
tion to the enterprise and success of a young and
feeble Parish, and as a pledge also of the uninter-
rupted fellowship of those who are of that one body
which is Christ.

That the receivers may be worthy of the gift, and
that we and our respective flocks may so take the
wine of salvation here as to be privileged to 'drink
it new together in our Father's kingdom' is the
earnest prayer of

Yours sincerely

E. E. BEARDSLEY,
Rector of St. Thomas' Church."

The service consisted of five pieces, a flagon, a paten, a
plate and two cups, each inscribed

Trinity Church
to
St. Thomas's Church
New Haven
1849

The entire service is beautiful in its simplicity, rich and
chaste, the flagon only being ornamented by a lamb bearing
a cross on the top. It is still in use in the parish.

CHAPTER IV

MOVE TO BUILD A LARGER CHURCH: STOCK ISSUED.

Barely five years had passed, when, so steady and substantial had been the growth of the little parish, plans were being formed for the erection of a larger building on the site of the chapel, or elsewhere. To relocate a church is rarely an easy matter. Now and then it does happen that conditions recognized as favorable by all readily decide the matter, but too often honest differences of opinion do make the decision difficult. Fortunately in the case of St. Thomas's the decision was soon and satisfactorily made.

But questions arose which had to be decided. It was thought by some that "our present Chapel and Lot might be sold at such an advance on the cost as to make it an object to change." And then a proposition was made by "gentlemen connected with Trinity Parish offering certain inducements for us to move our present organization to the vicinity of Broadway." Had such action been taken it might have had an important effect upon the Church in the city.

The Vestry reported that "the Congregational Society, now worshiping in Court Street are contemplating of erecting a new house of worship for their accommodation and have expressed a desire to purchase the lot now owned by this Parish, so that there is no doubt that it can be disposed of at an advanced price from what was originally paid for it." The Congregational Church in Court Street became afterwards a Jewish Synagogue, later Music Hall, and finally plumbed the depths of useless usefulness and became the site of a parking lot. Having a purchaser for the old site

made the temptation to move greater, but the temptation was resisted.

In 1853, the rector writes in his diary:—"The subject of erecting a new church on our present lot, or of selling it and buying another, has been agitated pretty thoroughly during the year, but the parish seem finally to have settled down in the belief that no removal can be entertained, but that an edifice must be erected on the lot now occupied by our chapel, and that too at as early a date as practicable."

It could hardly be expected that the parish, having so recently acquired their lot and built on it, would look too kindly to any suggestion to give it up so soon and go elsewhere. They had not had time to test it out and satisfy themselves that that was not the lot whereon they wished to build their permanent home, or what they thought was to be their permanent home.

In the sermon, which the writer preached on the seventy-fifth anniversary of the parish, occurs this paragraph which may very properly be incorporated here. "The question is frequently asked by those who naturally think of conditions as they are, rather than as they were, why the church in the first place was located in the center in such close proximity to the other two churches, Episcopal churches, that is. The answer is easy. Seventy-five years ago New Haven did not spread over the territory that it does now, and no one had the vision nor the temerity to set the church out in the country and wait for the city to come to it.

As it was, the men who founded the parish, with few exceptions, lived on the George Street side of the original 'nine squares,' and doubtless they thought they were a little venturesome in going as far over to the Grove Street side as this, as far as Elm Street, that is. Above Grove Street, in the sector from State Street to Whalley Avenue, it was practically all open country. There were the three or four mansions on their respective knolls, and that was about all."

And so the decision was made to build a larger church on the site where stood the chapel. The method proposed to finance it was the same as that used to purchase the lot and build the chapel, namely, the issuance of stock. This method had the advantage of enabling the parish to seek subscriptions from those not directly connected with the parish, as a business proposition. And such subscriptions were obtained in generous numbers.

As a preliminary to "marketing the stock" they were anxious to have their plans, so as to "meet the inquiries which would be asked by those outside, who might be applied to for subscriptions, inquiries such as, what sort of a church do you propose to build? will it be a good one? will it be an attractive one? will it be an ornament to the city?" It required labor and patience to dispose of the stock, for as the report says, "Once six per cent free from taxation was considered a very good investment, but now men want from ten to twenty percent." However, it is interesting to read in the committee's report that "The subscriptions obtained from persons not belonging to the parish have been given from a desire to promote a worthy object rather than to make an investment, and many of them have been accompanied with hearty expressions of good will."

On Sunday, March 12th, 1854, the closing service was held in the chapel, the rector preaching the sermon from the text, I Kings vi, 7.—"And the house, when it was in building, was built of stone, made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building."

The very next morning workmen began to tear down the chapel, and others to dig the trenches for the foundations of the new church. The cellar never was fully excavated. So rapidly did the work go forward that on April 24th, only a little over a month later the rector records in his diary:—"The corner stone of our new church was laid with appro-

prate ceremonies. Bishop Williams and fifteen clergymen present. The day was charming and a very large concourse of people gathered to witness the ceremonies and hear the address. It was an admirable effort of the Bishop and gave great satisfaction. May we bring forth the top stone with shoutings."

It was necessary for the congregation to have a place in which to worship while the church was building. Brewster Hall was selected "as the most central, comfortable and convenient place, and the best in the city to accommodate the necessities of our parish, the Aisles being carpeted, seats cushioned, and having a fine organ." Brewster Hall was over the Second National Bank, which, at that time, stood on the corner of Chapel and Union Streets. It has long since disappeared, even as Union Street has. That went when the railroad cut came.

It is not possible to speak with certainty as to the exact location of that corner stone. Benjamin C. Lum, a member of the parish, who was present at the service, states that "the corner stone is located on the easterly side corner of the main entrance to the church. There is nothing there to indicate it in the way of a cross or otherwise, but such is the fact." That does not do away entirely with the element of uncertainty, though one prospecting in that vicinity might be "hot," probably would be. But wherever that corner stone is it can be truthfully said that the box in it, like the world, "is full of a number of things."

Perhaps it will not be out of place to give here the list as read by the rector. It has a present interest, and certainly would have a larger interest in the future, if in any work of demolition the box were by chance lost. The following then is the list:—Copies of the Bible and Book of Common Prayer, Journal of the last Annual Convention of the Diocese of Connecticut, Church Almanac, Catalogues of Trinity and Yale College, copies of the sermon of Rev. T. C. Pitkin

at the consecration of Christ Church in this city, and of the rector of St. Thomas's at the closing ceremonies in the Chapel, Rev. Dr. Fuller's *Origin and Uses of the Creeds*, Extracts from Bishop Brownell's Address to the Convention at New London in 1850, Bishop Williams' Sermon before the Christian Knowledge Society in 1853—issues of the Calendar, Christian Witness, and of each of the New Haven Daily Papers—names of the founders and first officers of the Parish—autographs of the Assistant Bishop, and of the present officiating Episcopal Clergy in this city—an autograph list of the Rector, Wardens and Vestry of St. Thomas's Church for the time being—names of the Building Committee, Architect, Contractor, Mason and Foreman of the Masonry and Stone-Cutting—together with some coins, and several other papers and pamphlets of general interest to the Church.

The church was built from plans furnished by Wills and Dudley of New York, but it was Mr. Dudley who did all the detail work, and who was responsible for the church. The work went on rapidly and successfully, the contract calling for its completion within the year. The contractor was Nicholas Countryman of New Haven, and the contract price was \$24,500. It was he who built the old City Hall.

The Building Committee encountered the usual difficulties, but in a report of that committee found in the records of the parish it may be seen how one difficulty was overcome. "With regard to Side Galleries," says the report, "the Committee would take the liberty of expressing an opinion. Some of us in the outset were very strongly in their favor and could not be reconciled to the idea of building a church without putting them in, but the more we have enquired into the matter, the less we have thought of their utility. A church without Side Galleries, all will admit, is pleasanter for the Ministers and the Worshippers. . . . The plan adopted allows of these being built at any future time. They would add to the cost of

the church nearly or quite \$2,000." Perhaps in this compromise, if it was a compromise, may be found the explanation of the rather high side walls.

One untoward accident occurred in the building of the church. The rector in his diary gives this account of it:—"A staging over one of the aisle porches gave way and precipitated six men, laborers and masons, nearly twenty feet to the earth below, the stones and rubbish falling upon them, and injuring one, a mason, so seriously that he survived the accident but a few hours. The accident was the result of carelessness on the part of the laborers, gathering in a group on the platform, contrary to orders and tumbling the stones heavily thereon."

CHAPTER V

CONSECRATION OF NEW CHURCH.

As the church neared completion, the thoughts of the rector and the people are directed towards its consecration. It was then possible to consecrate a church before it was fully paid for, the present provision coming into the Canons in 1868. It was paid for in that the obligations for material and labor were met, but St. Thomas's was built, as were Trinity and St. Paul's, by the issuance of stock, and so long as any of that stock was outstanding the church could not be said to be free from debt. As a matter of fact it was not cleared up until 1898, when the last twenty-two shares held by the Mansfield Fund were redeemed. However, that was all in the family, so to speak. The par value of the stock was \$50, the rate of interest 6%.

Dr. Beardsley referred to this as a "miserable system," but certainly a better case could be made out for it than for a lottery, and that method was employed not infrequently, when the Legislature was amenable. It was even used for the building of bridges. Whatever happened, one did have, at least, his stock certificates as a pleasant souvenir.

In making his arrangements for the consecration of the church the rector wrote to Bishop Williams a letter, which, for its historic interest, may well find a place here.

"New Haven, March 17, 1855.

My dear Bishop,

I now think that we shall not need to wait for our church beyond the third week in April. I hope

it will be ready for consecration Thursday the 19th prox., though it is impossible to foresee what unexpected causes of delay may arise.

The Rev^d Dr Chapin* has stated on the authority of Dwight† that an 'Episcopal Society' was first organized in New Haven in 1755, but looking into the matter carefully, I find evidences of a beginning made some three or four years earlier. It might have been that there was no distinct organization of a Parish with Wardens and Vestry till that time, but Punderson‡ certainly came to this city from the Eastern part of the State, (Norwich and its vicinity) where he had done the church good service as early as the summer of 1751. New Haven was his native place, and he sought an appointment to it, as appears from a letter to the Venerable Society when he found that there was a demand here for the services of the Church of England.

Though the first great outbreak for Episcopacy was made within the walls of Yale College, and was so astounding as to shake them almost to their very foundations, it seemed that the event made scarcely any impression upon the citizens favorable to the claims of the church.

The plant took root and grew elsewhere rather than under the shade of the college. Even Johnson,§ who has left a record of his frequent ministrations in the interior and shore towns of Fairfield and New Haven Counties and along the Sound from Guilford to New London and farther still, even Johnson appears to have been little wanted in

* Rev. Alonzo B. Chapin.

† *Statistical Account of New Haven*, p. 43.

‡ Rev. Ebenezer Punderson.

§ Rev. Samuel Johnson.

the spot where he first broke away from the associations of his academic life. For with the exception of coming here to baptize a child and to bury another from the same household, there is no record of any official act of his for a continuous period of nearly twenty years.

Go back then just a century and imagine yourself to be standing in the midst of the city, then of narrow limits, you see Punderson walking up and down, to watch and water his little flock, a flock, which in its proportions and in its circumstances might have well led him to ask with the prophet, 'Jacob is small, by whom shall he arise?'

Behold us now! It is no spirit of vain-glory that we should survey our present position, or contrast it with the state of the church a century ago. But one cannot help thinking of the joy which Punderson and Palmer* and Hubbard,† faithful missionaries of the Venerable Society, must have experienced could they have cast their vision forward and seen in the dimmest outlines, the church, as she is this day in the city of their ministrations.

Strange mutations occur in the lapse of time. Our edifice is built in the neighborhood of the princely residences of Eaton and Davenport, the most influential first settlers of the colony. It is within a stone's throw of the cellar where the regicides were concealed when their royal pursuers were passing by. It occupies the very ground whence at a later day rose a dwelling to shelter the Pastor of a Congregational, or Separate, Society. That Society after a chequered history of light and shade finally disbanded and disposed of their property. The Bell

* Rev. Solomon Palmer.

† Rev. Bela Hubbard.

which rung them together at the hour of prayer hangs in the tower of the Episcopal church at Cheshire, and St. Thomas's covers the site of their old parsonage.

These are curious and interesting facts and I give them to you, because I am at this moment in the vein of the thing. I do not suppose that you can use them, but they may suggest a thought for your Consecration Sermon worth working up into a shape of your own.

Please keep an eye upon Thursday the 19th of April, and reserve it for us if convenient.

I remain very truly y^r fr^d and Bro. in C^t.

E. E. Beardsley"

What use, if any, Bishop Williams made of these suggestions is not known. He preached from the text St. John x, 4. "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." The sermon was not printed.

The Bishop kept his eye on Thursday the 19th of April, and on that day the church was consecrated, the year 1855. It was consecrated by Bishop Brownell, and that was said to be his last official act outside of Hartford where he lived. For the last ten years of his life the infirmities of age narrowed his activities, and he seldom went abroad. His Assistant, Dr. John Williams, carried the burden of the work. Bishop Brownell died January 13th, 1865. He was a noble man and a fine example of the true Father in God. He was held in the highest esteem to the last by the Diocese whose affairs he had watched over and guided for forty-six years. For seventeen years prior to his death he had been the Presiding Bishop of the American Church. In a commemorative discourse which the rector of St. Thomas's

preached, and which was printed, are these words:—"As the setting sun leaves a trail of light behind upon the sky and earth, so the life and departure of such men gild the history of the Church, and leave along the track of ages a shining radiance of holiness and truth."

To the invitation to the consecration service, the rector received a very gracious letter from the Rev. Samuel Cooke of New York, rector of St. Paul's Church at the time of the organization of St. Thomas's. The letter follows:

"New York April 16th 1855.

Rev & dear Sir—

Your note, inviting me to attend the consecration of your church, was duly received—My engagements here will deprive me of the pleasure of being present, but my congratulations will not be on that account any the less earnest or sincere—I know something of church building—its 'pains and penalties'—what it is to the Rector in many ways, but the man who succeeds in it, may well feel that he has done something for the world. You will perhaps, remember that I said all that it was proper for me to say to dissuade you from the undertaking, and I imagine that you have since found the difficulties fully equal to my representations—

But you have surmounted them, and, I trust, are now to be rewarded for your zeal, and for the patient energy with which you have pushed forward the work—

That you may long live in the enjoyment of the fruits of your labor, is the earnest wish of your friend and brother,

S. Cooke.

The Rev. E. E. Beardsley, D.D."

The consecration of an Episcopal church, or of any church for that matter, was no ordinary event in those days, and it is not surprising that that consecration service received its full share of attention in the local papers. In one of them appeared a poem entitled, "Dedication of St. Thomas," from the pen of Virginia F. Townsend. It is given here, not necessarily for its literary value, but simply as an evidence of the interest which the event aroused.

DEDICATION OF ST. THOMAS'S.

"Soft and sweet as some old ballad,
Woke the April winds that day,
Sending down a greeting hallowed
To the golden heart of May.

And the sunshine like a blessing,
On the roof and turrets lay,
Like a *double* consecration,
Of Saint Thomas' church that day.

Through the Gothic windows softly,
Crept the rays of early dawn,
And they lay within the chancel,
Like the smile of God that morn.

Till at last the deep-toned organ,
Pealed along the solemn air,
Rolling down to mellow pauses,
Half a psalm, and half a prayer.

And the white robed priests came chanting—
Chanting up the long, mid aisle,
Whose deep echoes gathered softly,
Every blessed word the while.

And the gazers' heads dropped downward,
Thinking of that olden time,
When on Mount Moriah's forehead,
Did the wondrous glory shine.

But there burst no dazzling vision,
Fearful bright along the sky;
Yet not less each heart was certain
Judea's God was passing by.

So the church was dower'd with blessing,
And baptized with prayer and psalm,
Dedicate with holy chanting,
In the noontide's pleasant calm.

Oh, Saint Thomas! may thy presence,
And the tidings borne by thee,
Messenger upon the mountains,
'Beautiful' among us be!

In the pleasant Sabbath mornings,
When we come to thee and God,
Underneath thy 'sacred droppings,'
May we tread where Christ hath trod.

And from gates of pearl and opal,
Gently may the angels come,
Upward from thine altars holy,
Bearing thy beloved home!"



INTERIOR OF THE CHURCH
(on Elm Street)

CHAPTER VI

DESCRIPTION OF CHURCH.

And not only did the paper carry this poem, but generous space was given to a minute and careful description of the church itself. So accurate and complete is this description that one is justified in reproducing it here in this story. Clearly it was written by one who had made a study of his subject. He says:

“It is a chaste and beautiful Gothic structure, in the early English style, built of Portland stone, and after designs furnished by Messrs. Wills & Dudley of New York. . . . The extreme length of the building, including the projection of the tower and the chancel, is 125 feet, and the extreme width is 65 feet.

The side walls have buttresses with weatherings at the head, and the tower walls are also buttressed, with weatherings and strong courses at suitable distances from the plinth or water-table upward. The front of the church is ornamented by handsome mouldings over the external door-ways. The Tower, 90 feet high, is in the centre, constructed in the most substantial manner with stone to the top of the pinnacles, and the upper angles are gathered and corbeled over so as to receive a stone spire at any future time, if it should be desired. The roofs are covered with cedar shingles.

The interior is divided into a nave, aisles and

chancel. Two rows of columns support the roof—the principal timbers of which are exposed to view inside, and the whole has very much the effect of a clerestory. There are no side galleries—but a deep one is thrown across the tower end in front of the organ. The church will seat comfortably a congregation of 900 persons, and more may be crowded into it. The walls and ceilings are plastered and colored a light mellow tint. The tracery work in the spandrels and all the wood work in the ceilings, together with the gallery front, are grained in imitation of chestnut and varnished. The old organ, which stands in the recess of the tower, has also received a new face to correspond with the finish of the church. The hard wood, of which the seats throughout are constructed, is chestnut, oiled and rubbed, and if it keeps its place, as we are told it will, when thoroughly seasoned, the Building Committee will deserve to be congratulated on the selection of so beautiful a material. It quite exceeds our expectations, and has been mistaken by many for the real oak. The seats have no doors, and are open underneath, and uniformly cushioned throughout.

The Pulpit and chancel furniture are executed in chestnut, and are exquisite, both in design and workmanship. The Pulpit and Prayer Desk are outside of the chancel—the Desk being on the left, next to the Vestry room. The Pulpit, which is the most beautiful we have ever seen, has written upon it in raised antique letters, the Scriptural motto, 'Woe is unto me, if I preach not the Gospel,' and the Communion Table, which is in the altar fashion, has in similar letters, 'This do in remembrance of me.'

On a panel below, surrounded with a wreath of thorns, are I. H. S., in larger characters. Not the least attractive part of the chancel, is the railing, constructed and carved with open panels in a most beautiful manner. A massive Font, wrought from a solid block of Portland stone stands near the Pulpit, with a motto round the bowl, 'For the promise is to you and to your children.' It was the gift of Mr. George A. Shubert, foreman of the New Haven Stone Dressing Co., and is worthy of particular commendation, whether viewed as a specimen of his skill or of his liberality.

The side windows have plain enamelled glass, with narrow colored borders, but the chancel window, which is a triplet, and the windows adjoining, are highly ornamented and deep toned in color. The centre compartment of the triplet is very rich. It has a small figure of St. Thomas, the Apostle, with the dove, the emblem of the descent of the Holy Spirit, hovering above it. The sides of the triplet contain the emblems of the four Evangelists, filled up as to the rest with foliated work. The quatrefoil below the point of the chancel arch has an emblem of the Holy Trinity. Messrs. Doremus & Ackeroyd, New York, are the glass-stainers."*

Trimmed of some of its superlatives that is a very accurate and understanding account of the old church on Elm Street, written in those first days when it came fresh from the hand of the builder. And it is fitting that it should find a permanent place here, because, now that the congregation has made for itself a new home elsewhere, it is altogether probable that, in time, the place which knew the old church once will know it no more. The inevitable will happen, and

* *Journal and Courier*, April 17th, 1855.

it will live only on the recorded page—in memory, yes, for a while, but only for a while.

There are one or two explanatory statements in reference to that account which might be made. Whether or not there was ever any thought of running a spire up from the tower is not known, but there is in the church an architect's drawing showing such spire, slender and graceful. From the standpoint of upkeep it was well that it was omitted.

The pulpit was a fine example of the wine-glass type, in perfect harmony with the rest of the wood-work, made of chestnut wood like the pews, which wood as it became seasoned and colored with age took on a beautiful tone. It was a source of great regret that these pews could not be moved and adapted to the new church. In 1894, Dr. Charles A. Lindsley presented to the church a brass pulpit in memory of his son Harrison W. Lindsley, made from a design by an intimate artist friend of Mr. Lindsley. This necessitated the removal of the old wine-glass pulpit. It was presented to St. Peter's Church, Monroe, Conn., where it still remains. It was eminently fitting that it should go there, because Monroe was the birthplace of Dr. Beardsley, and his boyhood days were associated with that church. The Lindsley pulpit was moved to the new church, as were the font and the lecturn.

With the church consecrated, the rector and his people were ready to enter into the full use and enjoyment of it. On Good Friday, April 6th, 1855, a few days before the consecration, he writes in his diary:—"This day brings to a close the seventh year of my ministry in this city. The crowning work of my labors so far as they can be seen by the outward eye, has been the erection of the new church. This has been prosecuted the last year, in spite of the great financial embarrassments of the country, with the most commendable zeal and vigor, and we have now the prospect of soon gathering in a temple which is to be a fitting symbol of the love and praise of Christian worshippers."

As has been stated the church was consecrated April 19th. Both the Bishops were present, and about forty clergymen, for the most part vested. The rector writes in his diary for April 22nd:—"Occupied our new church for the first time with morning and afternoon services. Officiated without assistance and had full congregations, the seats being free. Cannot expect as many in future. Preached in the morning from the text which encircles the pulpit, 'Yea, woe is unto me if I preach not the Gospel.'" The seats did not remain free long, for the very next day "the renting of the slips" commenced. About one half of them were rented, and at the close of the sale the aggregate amount was nearly \$2,500, which was quite as well as the friends of the parish had any right to expect. This method of raising money for the parish was in very general use at that time, and was not abandoned at St. Thomas's until removal to the new church on Whitney Avenue.

This reference to the pew system, which, in some quarters is still tenaciously adhered to, though it is rather the exception than the rule, gives one an excuse for bringing in here a rather curious aspect of the matter, and which shows how seriously it was regarded. In 1809, the Bishop of Nova Scotia, having learned that the pews in a church which he had just visited were all held free, wrote a letter to the parish, a portion of which follows. After felicitating them upon their evident prosperity, he says:

"But it gave me no small concern to learn that the pews in the church were all held in common, and that none were appropriated to individuals—as is the case in all other churches in our communion.

I never knew an instance before this, in Europe or America, where the pews were thus held in common, and where men—perhaps of the worst characters—might come and set themselves down by the most religious and respectable characters in the

parish. This must ultimately tend to produce disorder and confusion in the church, and check the spirit of true devotion and piety.

When a man has a pew of his own, he can leave his Bible and prayer books in that pew when public worship is ended on Sunday, and he will be sure to find them in his pew on the next Sabbath.

The infirmities of age and bad health require attention to the comfort of warmth, especially in the winter. A man may procure that comfort by lining his pew with some kind of cloth and covering the floor.

It is needless to say that the mode of holding the pews in common must necessarily preclude these with many other benefits and conveniences that might be named.

What could occasion such an innovation—such a departure from the usage of the Church of England I am unable to conceive; the greatest disorder must be the consequence, if this mode be continued, when the country becomes populous; in some places it would at this day be ruinous to the church. . . . I earnestly recommend to your consideration, Gentlemen, the removal of this strange arrangement. . . . To obviate any difficulty there should be in yours, as in most other churches, a pew or two set apart for strangers, and the poor should not be neglected.*

What a nice, tight, cosy little picture of exclusiveness that is! Of course it has nothing to do with the history of St. Thomas's Church, but is introduced merely to show what sentiments did once prevail regarding the matter of free pews, and how far the Church has come along the way to a

* Walter Bates, *Kingston and the Loyalists of 1783*, p. 17.

finer conception of Christian brotherliness. Perhaps here in the United States that sentiment would not be as boldly and baldly expressed, but no doubt it would find an echo somewhere.

In common justice let it be said that neither in rented pews nor free pews, are perfect Christians necessarily developed. As a matter of fact the pew system succeeded very well in St. Thomas's administered liberally and wisely so as to work no hardships, the source of steady income, and always the means of holding families, when, unfortunately, their interest began to wane. But the system has had its day, and already is very much of an anachronism.

It was stated some pages back that the parish did not own a rectory until quite recently. It had no occasion to do so, for Dr. Beardsley owned his own house. When he first came to the church he lived for a few years in a little house on Wall Street, then 54 Wall Street, where Vanderbilt-Sheffield now stands. But in his diary appears the entry for March 27, 1856:—"Purchased the Shipman property next St. Thomas's Church on the east." He realised the struggle which the parish had had in building the church, and felt that, for the time being, at least, the extra burden of furnishing a residence for the rector ought not to be placed upon it. He lived in this house until his death. He left it to his daughter, who, when she died, left it to the church for a rectory, giving, however, to her cousin, Rev. William A. Beardsley, who was then rector, the life use of it.

Among Miss Beardsley's papers there was found a letter, which, though not valuable historically, is of interest fictionally or traditionally. The letter follows:

"29 West Seventy-fifth Street

My dear Miss Beardsley:

Reverting to our conversation at your beautiful home last month, I wish to tell you that among

Mr. Leonard Abram Bradley's papers I have found the following note pertinent to the subject of the house's ownership and history, which I think may interest you, and therefore I take the liberty of transmitting it to you:

'On page 114 of Vol. I of the N. H. Historical Society Papers—article on Parsonage of Blue Meeting House by Mr. Beardsley, it is said that when the chimney of the Edwards House was being destroyed to make room for the present house, a pot of gold was discovered secreted therein in a hole.

There is a mistake about the pot of gold. The present house occupied by Mr. Beardsley, was erected for Abraham Bradley by Mr. James Winship, who was formerly a builder, and the old house was torn down by Mr. Winship. A son of Mr. Winship, who was very mischievous, gave some gold to an Irishman to pretend that he found it in a hole in the cellar. And thus the story arose that a pot of gold was found and the public was humbugged when there was nothing in it.

The old house that stood there was moved up to the North West Corner of Bradley and State Streets and now stands there. It was a yellow house.'

Yours truly,

J. M. Andreini

October 27, 1916."

On the face of it the story bears the marks of fiction. Pots of the yellow metal are not found in the vicinity of rectories and parsonages, though many a pot of the gold of happiness has been found there. And even in those days when gold was in circulation neither mischievous youths nor playful workmen were jesting in terms of gold.

In front of this old rectory there has stood for nearly fifty years a hawthorn, or May tree, now the only bit of green on the block. Presumably, it was planted by Dr. Beardsley, and may have been brought from abroad. Its blossom is white, and very fragrant. For the passerby who hails from the land of the hawthorn hedge, it is a constant source of admiration and joy.

CHAPTER VII

EFFORT TO REMOVE INDEBTEDNESS; RECTOR'S VISIT TO SCOTLAND FOR SEABURY CENTENARY; ASSISTANT MINISTERS.

The parish had its handsome new church, but it also had what is very apt to go with a new church, a handsome debt. In the Articles of Agreement between the Wardens and Vestry of St. Thomas's Church and Nicholas Countryman the builder, the contract price of the building was \$24,500. This was provided for in part by cash subscriptions, and, as has already been stated, by the issuance of stock.

In 1859 a determined effort was made to reduce the indebtedness. Dr. Beardsley states in his diary that "Mr. Sheffield* proposed to surrender his stock amounting to \$1500, 'on condition that he was met with a liberal spirit by the other stockholders and members of the Parish.' The whole number of stockholders was 75, two thirds of whom were outsiders and a few not Episcopalians. . . . Of the \$15,000 raised more than \$10,000 was subscribed by the members of St. Thomas's Parish, and of the balance about \$2700 were given by Mr. Sheffield and Mr. Candee two gentlemen largely interested as property holders in the location and prosperity of our church." The property on Elm Street immediately to the west of the church used to be known as the "Sheffield Block."

It took some courage for the parish to inaugurate a move for the reduction of its indebtedness, while the country was

* Joseph Earl Sheffield, the benefactor of Yale College.

still trying to regain its breath after the disastrous panic which came at the close of the year 1857. But the parish had courage, and in that year 1859 it had the satisfaction of seeing the debt reduced \$15,000. It had some ways yet to go before the debt would be wholly lifted, but the same indomitable spirit was there, as was the will to work and to sacrifice, and it would not be long before the day of rejoicing would come. In the light of later events it is only right that this exhibition of heroic effort should be understood and appreciated.

At the annual meeting held April 1st, 1861, the following action was taken regarding the title of the property:

"Whereas, For convenience of transfer and to facilitate some negotiations in the early history of the Parish the title of the property has heretofore been vested in trustees (two of whom have resigned their trust) and as the necessity for such Trustees no longer exists therefore

Resolved, That the remaining Trustee be directed to convey the Property of the Parish held by him in trust to the 'Parish and Society of St. Thomas Church of New Haven' and that a committee of two be appointed to confer with said trustee and to carry out the object of this resolution."

Since that time the title of the property has been vested in the parish. The assets of the parish that year were reported as \$51,382.98. There were still 266 shares of the Capital Stock outstanding. But each year's report showed the number gradually diminishing, as shares were turned in by some generous shareholder, or bought by the parish when funds were available. In 1869 a new organ was purchased at a cost of \$5,300. Nor did the parish forget its rector, for his salary was increased to \$2,000, and the next year to \$2,500. Truly the people had a mind to work and to give. And, as has been the case in the history of most parishes, the women, not a few, not only believed but worked.

The parish did not remit its efforts to free itself from debt, and the thirty-first annual report of the Wardens and Vestry

submitted at the Easter meeting in 1879, carried the welcome news that the debt had been liquidated. From the minutes of that meeting we may quote the action bearing on this matter. It was voted "that the thanks of this Parish are due and are hereby tendered to Mr. Harry Prescott for his valuable services as treasurer of the parish for nineteen years, and we congratulate him upon his ability to report the parish free from debt, and with a balance in the treasury at this thirty-first annual meeting, it being the first report of such condition of the treasury ever presented.

Whereupon the following was passed:

Resolved, That having reached with the blessing of God that happy point in our history, aimed at since the erection of the church, where we can say we owe no external debt, it is hereby declared to be our duty to bring the annual expenses of the parish within its income, and as far as may be in our power to guide the generation of members that shall come after us, to a wise and liberal management of the trust that must eventually come into their hands."

The year 1884 was a memorable one in the history of the Diocese of Connecticut, for that was the centennial year of the consecration of its first Bishop, Samuel Seabury, the first Bishop of the Episcopal Church in the United States of America. That historic event was recognized in Scotland as well as in America. This transcript from the minutes of the parish meeting held April 14th, 1884, shows what interest the parish had in that celebration.

"BISHOP WILLIAMS having accepted an invitation to be present at the services in Aberdeen, Scotland, October 5th, 1884, and to preach the sermon commemorative of the one hundredth anniversary of the consecration of the first Bishop of Connecticut, and of the Church in the United States of America, and having expressed a wish that our Rector should accompany him, this Parish mindful that our loved Rector is not only one of the Senior Clergy of the Diocese and

President of the Standing Committee, but that he has rarely been away from his parochial duties for the long period of thirty-six years, deem it especially fitting that he should avail himself of the opportunity to accompany the Bishop, and we do hereby cheerfully relieve him for this purpose from his Ministerial duties for such time as may suit his convenience.

In granting our Rector leave of absence we wish him a safe and prosperous voyage, and a pleasant participation in an occasion in which his own historical researches have done so much to create an interest." The other members of the delegation from the Diocese of Connecticut were Professor Samuel Hart of Trinity College and the Reverend William F. Nichols, rector of Christ Church, Hartford.

The commemoration was a most memorable one, the rector of St. Thomas's having a share in it. The sermons and addresses given in connection with the occasion were published in book form and made a worthy souvenir of the event. Upon his return from Scotland the parish welcomed him with a special thanksgiving service. Here is the title page of the printed program—

ORDER OF SERVICE
for
SPECIAL THANKSGIVING
at
ST. THOMAS'S CHURCH
NEW HAVEN, CONN.
On the return of the Rector
from the
SEABURY CENTENARY
at
ABERDEEN, SCOTLAND
Monday, October 27th, 1884.

It was an occasion of rejoicing, not only because of the safe return of their rector, but because of the honor reflected

upon the parish through his connection with the commemoration.

During the rector's absence the parish was in charge of the Rev. Edward W. Babcock, who had become the assistant minister. Mr. Babcock had been the rector of the Church of the Ascension, New Haven, and it was under his rectorship that the handsome stone church was built. He had retired from the rectorship of the Ascension, and was succeeded by the Rev. Charles E. Woodcock, afterwards the Bishop of Kentucky. Mr. Babcock continued as assistant until June 1886, when he left to assume his duties as assistant at the Church of the Heavenly Rest, New York City.

Previous to any official assistance Dr. Beardsley somewhat regularly had had the help, particularly in administering the Holy Communion, of the Rev. Alonzo G. Shears, who was the Rector of the Suburban School on Dixwell Avenue. His boys attended St. Thomas's in a body occupying the seats at the front on either side of the chancel, those seats which are sometimes colloquially referred to as "Amen seats." According to the *Dictionary of American English*, an "Amen seat" is a "seat in a church frequented by those who are moved to say 'Amen' during the service." It is to be hoped that the boys in their religious ardor were moved to say only the expected and orthodox thing.

From 1874 to 1879 he had the assistance of the Rev. Isbon T. Beckwith, a graduate of Yale in the class of 1868, who had been ordained in 1875, and was serving as tutor in the college. This was apparently a personal arrangement between the rector and Mr. Beckwith, for he is not reported officially as the curate of the parish, though all that time he was regularly assisting. In 1879 he became professor of Greek in Trinity College, Hartford, where he remained until 1898, when he was made professor of the Interpretation of the New Testament in the General Theological Seminary of New York City. Dr. Beckwith was a distinguished scholar

and author, eminent in his profession of teaching, much beloved by his students. He died September 9, 1936.

On July 2, 1882, the Rev. Horace Hall Buck, recently ordained, became the assistant. He served his diaconate in the parish, and at the end of his year, June 6, 1883, with the Rev. John B. Harding, the Rev. Charles E. Woodcock, and the Rev. William E. Johnson, was advanced to the Priesthood in St. Thomas's Church by Bishop Williams. He went at once to the Missionary District of Nevada, where he had the parish at Austin.

He was succeeded by the Rev. Walter H. Larom, who began his duties July 1, 1883, and continued as assistant until April 15, 1884. After serving in several places he became prominent in the Diocese of Albany, working mainly in Saranac Lake. He died December 8, 1934.

As has been already stated, the Rev. Edward W. Babcock had charge of the parish during the absence of the rector in Scotland, and he remained on as assistant until June 1886. When he left the Church of the Heavenly Rest, New York City, he became rector of the Church of the Holy Cross, Troy, N. Y., and Principal of the Mary Warren Free Institute. This was the church with which the Rev. John Ireland Tucker, of Tucker Hymnal fame, was so long connected. After a rectorship of nearly forty years, Mr. Babcock died June 16, 1935.

Even when the parish had no assistant, yet somehow Dr. Beardsley never seemed to lack help in the services. Of course his prominence in the church gave him many friends within the Diocese and without, and when they came to see him, as they so often did, or when their presence in the city was known to him, the invitation to preach was forthcoming at once, and almost invariably accepted. One distinguished clergyman ventured into the vestry room just before the hour of service. He was promptly sent back to his room at the hotel to get a sermon out of his bag.

And then besides, in his position as an Examining Chaplain, and as a member of the Standing Committee, he was brought into touch with the young men just entering the ministry. Oftentimes without knowing what he would get he took a chance and gave them the compliment and the encouragement of an invitation to preach. Here is the entry in his diary for June 2nd, 1872, which has an interest quite its own:—"The Rev. C. B. Brewster, a deacon ordained at Middletown on Wednesday last, preached a logical and well written sermon on the text, 'Fear God and keep his commandments,' etc. He promises to make a shining light in the church." The promise was fulfilled. And less than three weeks after his ordination to the Diaconate the Rev. William G. Sumner is mentioned as preaching. It is interesting to note that if any comment is ever made it is always kindly and understanding.

One can not fail to be impressed, as he reads Dr. Beardsley's diary, with a closer fraternal spirit which prevailed among those older clergymen, a spirit, which unfortunately, has to some extent been lost. The men saw more of each other, they had more time to do so, they exchanged oftener, and that too, when an exchange even with a near-by rector, owing to limited transportation facilities, meant remaining away over night.

The reason for this is obvious. It is due in large part to the multiplicity of services and activities, and to their diverse character. After all, there was something fine in that unhurried life of the older men, which afforded them the opportunity, not merely to be busy in the more or less inconsequential things, but to do that which was really worth while.

But now to resume the thread of our narrative. The Rev. Alfred Bull Nichols succeeded Mr. Babcock as assistant. He was a graduate of Yale in the class of 1880, and was serving as tutor in the college at the time. His ministry at St. Thomas's covered about a year, ending July 3, 1887. After

studying abroad for a time he became an instructor in Harvard University, and later a professor of German at Simmons College, Boston.

Mr. Nichols was never of robust health, and that, coupled with some disappointments in his work, explains his tragic ending. On September 9, 1913, he left his home, and some weeks later his body was found in the woods near Concord, Mass., with a discharged pistol by his side. One of his classmates, writing of him says:—"He was one of those rare spirits, whose high sense of honor and idealistic nature completed a personality of great attractiveness to those whom his retiring disposition admitted to his intimacy. He was a brilliant student and possessed a fine literary sense."

Following him came the Rev. Charles Wilbur deLyon Nichols (later spelled Nicholls). He is not listed in the Journal as curate at St. Thomas's, but Dr. Beardsley in his diary has the entry for September 18, 1887, "Mr. Nichols having commenced his duties as temporary assistant was with me both morning and afternoon." His connection with the parish ceased Easter 1888. He was not related to his predecessor. He was the author of several books, among which was "*The Ultra Fashionable Peerage of America*." This was "An official list of those people who can properly be called ultra-fashionable in the United States, with a few appended essays on ultra-smartness." The nature and value of his thought are well indicated when he says:—"The Episcopal church and the Catholic church are the churches of beautiful manners, and if your birth has placed you under the social ban of being a dissenter, cultivate Episcopal emotions and shuffle off the mortal coil of Presbyterianism on as short notice as possible." Mr. Nichols did not continue long in the ministry of the Episcopal Church.

CHAPTER VIII

ERECTION OF PARISH BUILDING.

When the parish had acquired its fine new church, and was able to put upon its records the statement which reflected the joy and satisfaction which it felt, that it had "reached with the blessing of God that happy point in our history, aimed at since the erection of the church, where we can say we owe no external debt," they had little thought, perhaps, of the need which would soon manifest itself as essential to the better carrying on of the activities of the parish.

They were all fixed now as regards a place in which to worship, and while that, of course, is the important thing to be considered, yet there are other things, which, though they may not be of equal importance, do have their place in the life and work of the parish. Even though the organizations may be few, and the church in no sense an institutional church, yet there is need in every parish for some accommodations for meetings and gatherings of one kind or another which are not strictly religious in their character.

The parish soon realized that here was an urgent need. It was always possible to meet in the houses of the parishioners, vestry meetings could be held in the rector's house, and the ladies, if their zeal contemplated a fair or bazaar, and it not infrequently did, much to the financial advantage of the parish, could rent a suitable hall, such as Loomis' Temple of Music. But this was simply making the best of the situation as it was. There was something else the parish could do, and it soon had a mind to do it.

In the annual parish meeting held April 2, 1888, a vote was passed which indicated what was in the mind of the parish, or at least what was in the mind of some of the parishioners, for all were not at first enthusiastic about the proposal, as the very cautious vote would suggest. That vote was:—"That the parish erect a parish building after the plans made by Henry Dudley the architect of the Church, but that no expense be incurred therefor, except what may be necessary to obtain estimates of the cost, until the entire sum necessary to erect the same be subscribed or otherwise provided for." The memory of the debt incurred in building the church was too fresh in mind, and the heroic efforts required to slough it off, for them too readily to run into another debt.

But where could such a building be placed? At the southeast corner of the church lot there was a small plot of ground, which could be utilised, but it was not large enough to warrant the expense of building on it alone. However, there was a jog in Dr. Beardsley's lot ten feet wide, which went back twenty-seven feet to the south line of the church lot. This he gave to the parish, and here was built the parish building.

Somehow it always went by that name instead of the more common designation "parish house," perhaps it was because that was the phrase used in the original motion. Every inch of ground was occupied, and when the city built its new Hall of Hearing in 1929 it blocked out completely the windows of the parish building. In digging for the foundation of the Hall of Hearing a copious spring of clear cold water was uncovered at the southwest corner of the parish building, and days of steady pumping failed to lessen its flow. It was sealed and the work went on.

The parish, having voted to erect a parish building with the understanding that no debt be incurred, then voted that the matter of the erection of said building with all its details

be referred to the Wardens and Vestrymen with power to act. The money needed, about \$6,000, was promptly provided, and the work started. The corner stone was laid by Bishop Williams May 21, 1888, in the presence of a number of the clergy, and "quite a concourse of people."

Among other things there was deposited in the corner stone the following statement:

"The corner stone of this addition to St. Thomas's Church was laid in Whitsun week, 1888, by the Rt. Rev. John Williams, D.D., LL.D., Bishop of Connecticut, Rev. E. E. Beardsley, D.D., LL.D., rector of the parish; Harry Prescott and Charles Shelton, wardens; John L. Treat, John E. Earle, Tilton E. Doolittle, Henry S. Johnson, George Rockwell, John D. Shelley, Jonathan W. Pond, Benjamin C. Lum, Daniel C. Eaton, Joel A. Sperry, Edward M. Reed, Charles A. Lindsley, Burton Mansfield, Frank H. Sperry, vestrymen; the rector, John E. Earle, Charles A. Lindsley and Frank H. Sperry, building committee; George Rockwell, contractor, and George M. Grant, master mechanic."

The front outside wall of the extension is built of East Haven stone, while the other walls are of brick. The building was blessed and dedicated on February 3, 1889, by Bishop Williams when he visited the parish for confirmation.

This addition furnished much needed accommodations for parish work, rooms in which the various societies could meet, a room for the gathering of the Sunday School, which could also serve as a chapel when occasion required, and a choir room.

And it was not long before it was put to this last use. The rector had had in mind for some time the introduction of a vested choir of men and boys. He had seen them in the churches in England and liked them, dreamed, perhaps, of

the day when such choir could be introduced into St. Thomas's. Now it was possible to do so, and the entry in Dr. Beardsley's diary for May 5, 1889, reads:—"A pleasant day and very large congregations morning and afternoon. The introduction of a vested choir attracted much attention, and was eminently successful. Few failed to value its churchly music in preference to that of the quartette choir to which the church has been accustomed since its erection." There is no criticism intended there, but merely the expression of his preference.

It was no small thing for the rector at his time of life, and with his well-known conservatism, to make this somewhat radical change. Indeed there were some among his more intimate contemporaries who were a bit inclined to rally him on his ritualistic tendencies. In those days vested choirs of men and boys were more and more coming into vogue, and really no ritual, as such, was involved. Trinity Church choir was organized in 1885, and Christ Church in 1887.

When the addition was completed, and it was proposed to introduce a large vested choir, large, that is as contrasted with a quartette, or even a double quartette, it was realised that changes in the arrangement of the chancel would be necessary, and consequently it was voted that the building committee be authorized to make such changes in the church and chancel as they deem proper and necessary, under the direction and advice of the rector.

To accommodate thirty men and boys, which has been the normal number of the choir, it was necessary to remove the front row of pews, and build out the chancel platform, thus making room for the choir stalls. At the same time the "Amen seats" went. This enlargement and refurnishing of the chancel was a memorial to Charles Shelton, a gift of his widow. Mr. Shelton was Junior Warden from 1884 to 1888, and Treasurer at the time of his death.

When Mr. Nichols (Nicholls) terminated his connection

with the parish, Dr. Beardsley did not immediately get another curate. His nephew, William A. Beardsley, was at the Berkeley Divinity School, Middletown, Conn., preparing to enter the ministry. He had him come each week to act as lay reader and assist in the Sunday School. This arrangement continued for two years, until he was ordained a deacon.

But the rector was not wholly without clerical assistance during that time. From March 1, 1888, to July 1, 1888, the Rev. A. Douglas Miller assisted regularly, doing a full share of the preaching. Mr. Miller was an interesting and charming man, and a rare preacher. A characteristic note about his preaching was the element of surprise. One never knew just what was coming, but when it came the point was crystal clear.

Prior to the establishment of the cathedral at Hartford, the Convention of the Diocese met in different cities. When it met in New Haven it met in Trinity Church, St. Paul's, or St. Thomas's, coming to each once in about nine years. In those days there was a full service with sermon. At the Convention held in St. Thomas's June 11, 1889, there was an interesting feature worthy of mention. Dr. Beardsley in his diary says:—"The musical part of the service was rendered by some twenty clergymen occupying the stalls in surplices and led by the Choirmaster of the parish. It was universally approved and pronounced unsurpassed by any music which we have ever had at a Diocesan Convention." Those are generous words and well-deserved, for the men responded graciously to the invitation to sing, and willingly came ahead of time for the necessary rehearsal.

On June 4, 1890, Mr. Beardsley, who had been serving as lay reader for two years, was ordained Deacon in Middletown by Bishop Williams. He entered at once upon his duties as curate in the parish, preaching his first sermon June 8.

At the end of his year in the diaconate he was ordered Priest in St. Thomas's by Bishop Williams, May 18, 1891, who preached the sermon. Ordained with him were the following members of his class at Berkeley:—The Rev. Paul H. Birdsall, Rev. Frank I. Paradise, Rev. Lucius W. Shey, and Rev. Francis B. Whitcome. Thus three of the curates of the parish were advanced to the priesthood in St. Thomas's, Mr. Beckwith and Mr. Buck being the other two. There have been other ordinations in the church, but the men were not working in the parish at the time.

CHAPTER IX

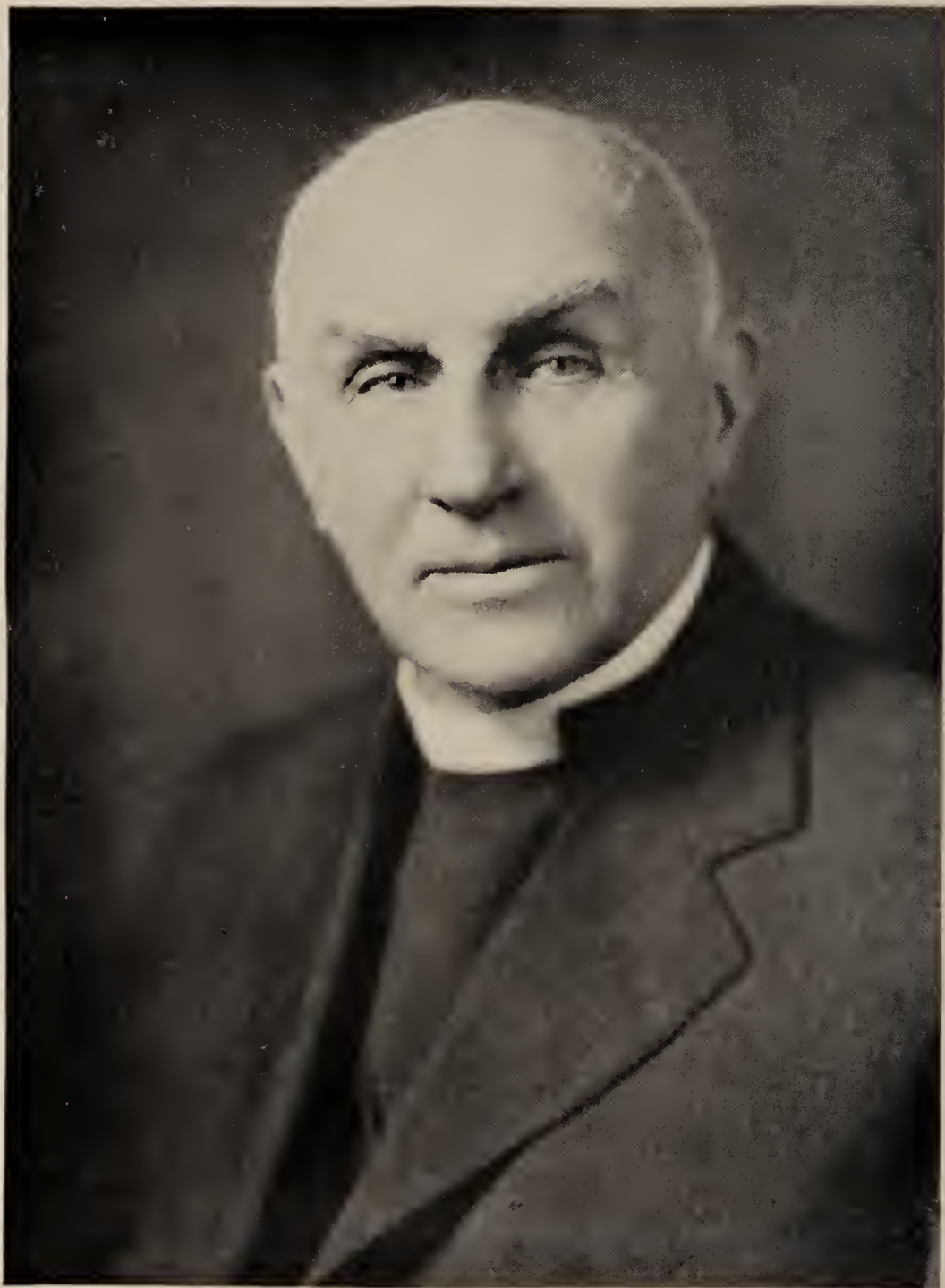
DEATH OF DR. BEARDSLEY; CALL OF NEW RECTOR; MEMORIAL ENDOWMENT FUND.

Mr. Beardsley's curacy was of short duration, for on St. Thomas's Day, December 21, 1891, the rector died after a very brief illness. The last entry in his diary is for December 6, and reads:—"Another pleasant Sunday. I preached in the morning, and administered the Holy Communion to a larger number than on the preceding Sunday." And that was only two weeks before his death.

And thus ended one of those long rectorships for which the Church in Connecticut is noted. Bishop Williams preached a beautiful memorial sermon, January 24, which was printed, from the text, Psalm LXXXIV, 5, 6, 7. "Blessed is the man whose strength is in thee; in whose heart are the ways of them; Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God."

It was that phrase "from strength to strength" around which the Bishop's thought hovered. "Look," he says, "at his personal life or his official life the story is still the same, 'from strength to strength'—blessed be God that we may add those other words, which tell that he has appeared in Zion before God!"

Dr. Beardsley's rectorship fell just short of forty-four years. The parish was now confronted with the task, a task in regard to which they had had no experience heretofore, the



REV. WILLIAM A. BEARDSLEY, D.D.

task of calling a rector. They turned to the young curate and gave him the call. He accepted and became the second rector of the parish Easter 1892. That same fine loyalty which the parish had exhibited towards their rector all those forty-four years was now transferred to the new rector. But for that the ministry now beginning would not have been the long and happy one which it turned out to be.

With no experience in the guidance of a parish, and not quite a year in the priesthood, the young rector entered upon his duties. It is a question whether in the long run it is well for a clergyman, youthful and lacking in experience, to assume too heavy responsibilities. But the time to make such reflection is when he is taking on those responsibilities, and not long after he has laid them down. One thing is certain, that without the sympathetic support of his people he will break. Dr. Beardsley had trained his parish in the ways of loyalty, given it stability, and in one sense it was easy to carry on. In another sense it was hard to step into the place of one who through long years of service had planted in the hearts of the people a flame of love which remained undimmed to the end.

The new rector took up and carried on the work alone, and it was not until far along in his rectorship, June 1917, that he asked for assistance, which came in the person of the Rev. J. Gordon Carey. He remained as curate until the middle of December 1918. During this time the Church of the Ascension was without a rector, and the clergy of St. Thomas's took charge of it for eleven months.

Fortunately, there were not many organizations in St. Thomas's to claim the rector's attention and drain his strength. The nature of the work was a bit old fashioned, no doubt, preaching and systematic parish visiting. At first there were two sermons, morning and afternoon. The afternoon service had long been a tradition in the parish, and it seemed only right to adhere to that tradition, particularly, as

St. Thomas's was the only Episcopal church in the city to have an afternoon service regularly. It was felt that there should be some church where those with Episcopal inclinations, or any inclinations, for that matter, might go to say their prayers.

It will have to be admitted that no overwhelming number had those inclinations. Yet there were always a few who came, and seemed to enjoy the privilege. To the end of his rectorship the Sunday vesper service continued with full vested choir present. The sermon, however, had long since been abandoned. Modern ways of life have had a devastating effect upon church going, and upon parish visiting. Lacking in that nice sense of the fitness of things is the parson who is so unheeding as to drop in on his people and cause them to miss the thrilling point in some slow-moving radio story, compared with which the glacier is a speedboat. Verily the methods of parish work have undergone a change. And that, of course, was to be expected.

In the years immediately following the advent of the new rector the record is merely that of quiet uneventful progress. As the fiftieth anniversary of the parish approached it was felt that there should be some worth-while recognition of it, a recognition made not just at the moment, but continuing into the future. And that recognition took the form of an Endowment Fund. At a meeting of the Wardens and Vestry of the parish, held on Monday, March 28, 1898, the following preamble and resolutions were unanimously adopted:

"Whereas, the Parish of St. Thomas's Church, New Haven, will have reached, on the coming Easter, the Fiftieth Anniversary of its organization, free of debt; a result largely due, under God, to the faithful labors of its first Rector, who for forty-four years presided over its affairs and ministered to its wants and to the wants of its people: and

Whereas, it is desirable that such an event, under such circumstances, be appropriately recognized, and that the Parish, at the same time, express its gratitude for the prosperity with which during its half

century of growth, God has blessed it, in some permanent and substantial way, therefore

Resolved, that, led by these motives, the Parish create a fund, which shall be unlimited in amount, and shall be known as 'The Endowment Fund of the Parish of St. Thomas's Church,' in memory of its late Rector, the Reverend E. Edwards Beardsley, D.D., LL.D., the income of which shall be devoted to the uses and purposes following:

1. That all income therefrom, until said fund shall amount to the sum of five thousand dollars, shall be added to the principal.

2. That whenever said fund shall amount to the sum of five thousand dollars, either by accretions of interest or by gifts and additions from other sources, the income therefrom shall be devoted to the uses and purposes of the Parish.

Resolved, that the collections on Easter next be devoted to this object, and that the Parish be asked to raise not less than one thousand dollars at that time.

Resolved, that the rector be requested to take up at least as often as once a year a collection for this fund.

Resolved, that our people be urged to add to this fund, by will or gift, from time to time, which additions shall be made and accepted upon the terms and for the purposes contained in these resolutions.

Resolved, that a copy of this preamble and of these resolutions be mailed to the persons worshipping in this church, and that they be invited to contribute as liberally as possible to the fund on Easter next."

And thus was this Memorial Endowment Fund established. Those first offerings on Easter amounted to \$809. Gifts and legacies and the annual offering steadily increased it, until in 1909 the Lucy H. Boardman legacy of \$5,000 raised it beyond the figure required by the resolution before the income was available for parish purposes. With all the various objects appealing for help, it was never the purpose to press this fund, but each year as the birthday of the parish came around the attention of the people was called to it, and opportunity was given to make contributions to it.

During these years, the church and parish building com-

pleted and paid for, there were no changes nor additions to the physical plant. There came very near being an addition to the property in 1897. As it has been stated the parish never owned a rectory until quite recent years. On June 23, 1897, the rector married, and the parish anticipating that he would need a house of his own began negotiations to acquire the little house adjoining the parish building on Orange Street, known as 230 Orange Street. It could be had for about \$9,000. Extensive repairs were to be made, and because of its nearness to the church adjoining it, in fact, it seemed desirable for the parish to own it. However, the negotiations fell through. In the light of later events, one might say, providentially, if Providence is ever concerned with real estate transactions.

In 1907-1908 an improvement was made which had been in the minds of the people ever since the introduction of the vested choir. Originally, the organ was in the gallery at the rear of the church, and there, of course, was where the quartette choir was. But now the vested choir of men and boys was in the chancel at the other end of the church. This was an arrangement quite unsatisfactory from the musical standpoint. Perhaps there was a place midway between the two where the sounds met and blended, but not all the congregation could be in that place at once.

In 1907 it was decided to move the organ down to the chancel. That meant adding to the chancel. On the west side there was a little vestry room, as it was called. This was enlarged and the roof raised, and a suitable and adequate room made in which to place the organ. This was rebuilt and installed by H. Hall & Co. of New Haven. Always a fine toned instrument, it was even better after this remodeling and enlarging process. These changes were made at a cost of \$7,394.47, and the parish did not incur any debt because of them.

This organ, which was removed to the chancel and

remodeled, was placed in the church in 1869. It was made by Steer & Turner of Westfield, Mass. Dr. Beardsley's diary carries this entry for May 28 of that year:—"Friday evening—Grand exhibition of the new organ, in St. Thomas's church. Edifice filled notwithstanding the weather was unpleasant."

The newspaper gives a glowing account of the exhibition, and a somewhat technical description of the organ itself. Mr. George W. Warren of Brooklyn, L. I., a well-known organist, and Dr. Anderson of this city rendered the selections. A choir was also present. It was this same organ which was remodeled and enlarged and placed in the new church on Whitney Ave., where it is to-day. In 1878 it was supplied with a water motor, which furnished the power for many years, until supplanted by electricity.

As we follow along the years there is little to record of any great interest. The usual routine matters occupy the attention of the vestry. One or two practical things may be set down here, though out of their order. On April 7, 1857, "Engine Company No 1 while going to a fire ran their engine upon the side walk in front of the church and against one of the stone posts displacing the cap and doing some injury to the same." The iron fence with its stone posts had been erected only the year before by Mr. Joseph E. Sheffield, one of the generous benefactors of the parish.

The church was struck by lightning July 17, 1866. The damage was not heavy, a matter of about \$200. But it served its purpose. The church was unprotected by rods. Immediately one was placed upon the tower. The damage consisted in one of the pinnacles, or a part of it, crashing down through the roof.

The entry in Dr. Beardsley's diary for October 21, 1857, is as follows:—"Went over to Milford—got from Mr. Carder* a large number of ivy roots which I intend to plant

* Rector of the church.

about the church to-morrow." It may be assumed that he carried out his intention, for in time the church was covered with ivy to the very tops of the pinnacles of the tower. This was pleasanter to look at than to contemplate in its effect upon the stone.

St. Thomas's was built of Portland stone, a very satisfactory building material when laid as it lay in its bed. But when laid on edge it chips off with the greatest of ease. Behind the rank growth of ivy the stone and binding mortar were found, in 1906, to be in a serious state of deterioration. That meant the removal of the ivy and the pointing of the stone work. It also meant grief to those who love the picturesque. Ivy is a beautiful thing with which to cover—ruins. But ivy, close-matted on a building has other *things* than beauty.

CHAPTER X

MUSIC.

Music. That one word may fittingly stand at the beginning of this chapter, as covering organists and singers, choir-masters and choristers, quartettes and choruses, and anything else which pertains, if not to the "music of the spheres," yet to the music of the church. There is no consecutive record of the music in the early days of the parish. Facts are picked out here and there from the vestry records and from Dr. Beardsley's diary, and thus is the story made up to the time of the introduction of the vested choir in 1889, when the record becomes fairly intelligible.

We have seen that in less than a month after the organization of the parish, steps were taken to procure suitable music, also an organ for "the encouragement and promotion of Sacred Music and for the better assistance in the execution of the same." An organ was rented, and the treasurer was authorised to pay the boy blowing it \$1.25. It is not stated how long he had to serve for this remuneration.

The first reference in the records to a choir is on April 11, 1849, when it was voted that the "Wardens and Vestry do in behalf of the society present their thanks to Mr. and Mrs. Lawton for their services rendered gratuitously in the choir of St. Thomas Parish for the past year." Presumably they were Mr. and Mrs. Thomas Lawton, members of the parish.

The next year the parish decided not to depend upon volunteer singers, but to pay them, for on April 17, 1849, the music committee reported that they had "an interview with Mr. William Ives and that he had consented to take entire

charge of the music for the coming year for the sum of one hundred dollars but if he procured an independent Tribble Singer he should expect twenty five dollars more."

The next organist and leader of the choir seems to have been Mr. Wilcox, for on September 16, 1851, his resignation was accepted, though there does not appear to be any record of his appointment. This was probably J. H. Wilcox. For the next three years, that is, from 1852 to 1855, the music was in charge of Edwin Bartram.

At the meeting of the vestry held April 3, 1855, the music committee reported that Mr. Charles S. Hall had agreed to lead the music, and that Mrs. Treat had agreed to play the organ for one year. And then on May 1 they reported that they had agreed with Miss Yale to sing. Before the month was out Mrs. Treat had tendered her resignation and Mr. Charles E. Dudley was appointed organist for the remainder of the year.

The records are so very meagre in this matter of the music that they reveal but little regarding the personnel of the choir during these years. On an old pew chart of the chapel are written the names of those who apparently constituted the choir just before the chapel was abandoned in 1854. It will be of interest to preserve those names here.

The organist was Mrs. John L. Treat, an accomplished musician, who played the organ at St. Thomas's for thirteen years, 1851 to 1864. The singers were the Misses Hattie and Julia Yale, and the Messrs. Treat, Bartram, Corbusier. Supplying Christian names to the men, they were John L. Treat, Edwin Bartram and George W. Corbusier. Mr. Treat sang for many years in the choir.

Mr. Hall continued to lead the music, as we learn from the action of the vestry on February 14, 1861, when it adopted the following preamble and resolution.

Whereas, Mr. Charles S. Hall has for several years acted as chorister in St. Thomas' Church without remuneration and to the entire satisfaction of the Wardens and Vestry, therefore

Resolved, That the Music Committee be instructed to procure such testimonial as they may think proper, and to present the same to Mr. Hall with the thanks of the Wardens and Vestry for his past services, and with a copy of this preamble and resolution, and that the same be signed by the Rector and Clerk."

From the City Directory we learn that James E. Woodbridge was the "Chorister" in 1856 and 1857, and John H. Jones served in that capacity in 1861, 1862, 1864 and in 1867 to 1871. Whether the "Chorister" was also the organist in some years there is no way of telling. From 1864 to 1865 Morris Steinert was the organist.

There is a blank now until 1877, in which year James G. Barnett served as organist, and then from 1878 to 1880 Frank H. Stiles; from 1881 to 1884 Frank W. Guion; from 1885 to 1887 Harry P. Earle. In the late summer of 1885 Mr. Earle went to Germany to pursue his musical studies. His death came while he was there, November 5, 1888. He was a brilliant young musician with great promise. His last composition, "*Gloria in excelsis Deo*" was sung at his funeral in St. Thomas's December 6, 1888, by a quartette composed of Miss Potwine, Miss Fechter, Mr. Seeley, and W. H. Munson, with Prof. R. Karl Wehner at the organ, who had succeeded Mr. Earle as organist.

All this time which has been covered in the attempt to sort out the organists, the music of the church was rendered by a quartette. But the parish was feeling the need of a reduction of expenses, and on August 10, 1865, adopted the following resolutions:

"Resolved, That it is expedient to change at as early a day as practicable the present system of hiring a Quartette Choir for the church.

Resolved, That the music committee be instructed to enquire and report at the next meeting of this Vestry a substitute for the present system with a view to the reduction of the Parish expenses."

The committee did not report until May 16, 1867, when they reported that "they have secured the choir at the same

price as last year, with the exception of an advance of twenty five dollars to be paid to the Alto." It looks as if they changed the quartette rather than the system. Perhaps that was the way they took to make the change. But there was no reduction in parish expenses.

However, the desire to reduce expenses still held and in 1874 the vestry voted that it was inexpedient to appropriate the sum of twelve hundred dollars for music. A sum not to exceed eight hundred and fifty dollars was finally voted. That remained the amount until 1878, when it was reduced to seven hundred and fifty dollars.

This attempt to trace the record of the choir through these years is, perhaps, as satisfactory as could be, bearing in mind the fact that the details have been gathered from various sources, and only in part from official records. The memory of individuals has, of course, been drawn upon. One such memory is that somewhere in the seventies Prof. Frederick A. Fowler, father of the present organist and choirmaster, served as organist and leader of the choir.

In the last year or so before the introduction of the vested choir, Prof. R. Karl Wehner was at the organ, and a member of the quartette was Miss Anna F. Treat, soprano, daughter of Mr. and Mrs. John L. Treat, who, as singer and organist had served the church so acceptably in earlier years. There is uncertainty as to the other members of the quartette, though memory suggests that a Mr. Harper was the bass.

We now pass out into the clearing where the light is brighter, and the going somewhat easier. During the year 1888, while the parish building was being erected, it was decided to introduce a vested choir of men and boys, and the organization and training of it was given into the hands of Charles Bonney, singer and teacher of the voice here in New Haven. He assembled about thirty choristers and trained them, and on May 1, 1889, was ready to put them into the choir stalls, which had been added to the chancel.

Mr. Bonney was not an organist, and, moreover, the organ was in the gallery at the far end of the church. This meant that the organist and choirmaster had to be different persons. The first organist to serve under this arrangement was H. Stanley Knight, a pianist, perhaps, rather than an organist, but a musician to the tips of his fingers literally, whether the keys were on the organ or the piano. He remained for a portion, if not all, of that first year. Somewhere about this time J. Hayden Waud became the organist for a while.

And then followed Howard W. Thompson. There was usually an assistant organist, as he was called, though he had little to do with the organ. He played the piano in the choir room, and was also the librarian. The first assistant organist was James MacArthur. The second was Herbert Mansfield, who, in 1900, succeeded Mr. Thompson as organist. He remained until 1907. From 1904 to 1910 Gilbert C. Peck was the assistant organist, and also sang in the choir.

An interesting experience in the life of the choir came in 1906-1907, which may be recorded here. For about nine months the congregation of Trinity Church worshipped at St. Thomas's, while the interior of Trinity was being remodeled and redecorated. The choirs alternated in supplying the music, each choir on duty for a month.

In 1907 to 1908, as we have seen, the organ was removed to the chancel. Now it was possible to combine the positions of organist and choirmaster into one, and the parish decided to do that. Thus after nineteen years the faithful service of Mr. Bonney came to an end, and the parish had to seek a successor.

Among the numerous applicants for the position of organist and choirmaster was Arthur L. Collins, who held that position in St. Mary's Church, Burlington, N. J. He was appointed, and served from 1908-1915. The parish would have retained him longer, but for the fact that the opportunity came to him to play the organ in a moving

picture house. At that time such use of the organ was rapidly coming into vogue. Mr. Collins was an artist, as his series of afternoon recitals at St. Thomas's gave abundant evidence.

When he left, Harold E. Huni, who was the bass soloist in the choir, became the choirmaster. He was not an organist, and so it was necessary to revert to the arrangement under Mr. Bonney of separating the two positions. Arthur Tebbetts became the organist. These were war times, and tenure of office was uncertain. When Mr. Tebbetts was drafted he was succeeded by Theodore H. Keller, who, because of war duties, was soon succeeded by Clarence Hill. Mr. Huni retired as choirmaster in 1920. In 1921 a much needed improvement was made to the organ, when a new console was built.

On May 1, 1920, Charles R. Fowler became the organist and choirmaster. He had had large experience with the organ and in the training of choirs, and brought to his task the knowledge and enthusiasm which have enabled him to maintain the choir in a high state of excellence. As Mr. Collins had his series of organ recitals, so Mr. Fowler has had his splendid series of Cantatas.

Such is the story of the music of the parish. Some details are missing because of the inadequacy of the records, and because those whose memories might have been drawn upon are no longer here. Before leaving the subject a few general reflections may not be out of place, reflections pertaining particularly to the choir of men and boys.

Where have the boys come from, who for more than fifty years have filled up the ranks of the choir? A few, of course, came from the parish, but the bulk of them from other churches. At first the novelty of the thing drew them, and then the not too magnificent remuneration had its allure-ment. Many of the boys were glad to get the training. And always the choir has been the feeder for the Church School,

and so for the Church, and this, though there was never any attempt to take boys from their own churches, or their own Sunday Schools. If they came to Confirmation that was their own affair. They were invited to come, and oftentimes did. There are men in the parish to-day whose connections with it date back to their choir days.

There was, of course, the lighter side to choir life. The parish, and individuals in the parish, were always willing and glad to do something for the choir to add to their pleasure, as a mark of appreciation for their faithful service. Suppers, days at the shore, camping at Block Island, trips to Lake Compounce, these are things which still live in memory. And never was there a social event in the parish to which the choir as a body was not invited.

The fifth of May, 1939, marked the fiftieth anniversary of the introduction of the choir. There was no mailing list covering the first thirty years, but Mr. Fowler with the aid of some of the older men was able to get together many addresses, and invitations were sent for a banquet in the parish house, which was furnished by the ladies of the church. About one hundred and fifty of the old boys were present, recalling the memories of the days, when, as choristers, they sang the praises of the Lord in old St. Thomas's on Elm Street.

CHAPTER XI

SUNDAY SCHOOL AND OTHER ORGANIZATIONS.

The Sunday School and Other Organizations. Sunday School was the name in use at the time of which we are writing. Church School is the modern appellation. At the first meeting of the first vestry of the parish, held March 7, 1848, "a committee of three was appointed to procure books for the Church & Sabath School." And again, at a meeting held May 15, it was voted; "That it is expedient to have a Library for the use of the Sunday School; & that the Rector be authorized to purchase suitable books for the same."

Thus early did the parish recognize, and take steps to provide for, this all important branch of the Church's work. A library was then thought to be a necessary adjunct to the Sunday School. There was more need for it then when the Public Library had not reached the importance which it now has. In St. Thomas's the library at first was more particularly a parish library, and was not free. It had a bookplate, that is, a printed label, on which were the rules. There were three, as follows:

- "1. Persons belonging to this Library, shall contribute 25 cents per annum.
2. No person shall draw more than one volume at a time, nor retain it longer than two weeks.
3. All books contributed or purchased, before being placed in the Library, shall be approved by the Rector, or an Examining Committee."

It is interesting to note that the book carrying the serial number 1, was contributed by the rector, and was Wilberforce's *History of the Protestant Episcopal Church in America*. That suggests a more serious line of books than those found in the library later on when it was simply a Sunday School Library. They were less edifying, of course, but they were more interesting, and they were freely taken out by the members of the Sunday School and later by the choir boys. The library was maintained until recent years, when there was little or no demand for it. It was fortunate in having a small fund which was left by George B. Bassett, the income to be used for the purchase of books for the Sunday School.

The School was organized, Whitsunday, 1848, and every year the anniversary exercises were held on that day. Much was made of this. For many years an Order of Service was printed for each occasion. After the erection of the Parish Building, a procession was formed and passed into the church, where the service was held, and the classes made their offerings for Missions. On Sunday, June 5, 1870, at one of these anniversary services, the Temple Organ, as it was called, was brought into the church and used, it being the organ which the School had purchased to send to the Mission at Salt Lake City. St. Thomas's was always a Missionary Sunday School. For many years it maintained a scholarship in St. Mark's School, Salt Lake City, and when that was closed it transferred its gift to Rowland Hall, a school for girls in Salt Lake City.

In 1857, a Teachers' Association was organized, and a Constitution adopted. Article 3 of that Constitution states that "The object of this Association shall be to further the interests of said Sunday School, to discuss all questions connected with the growth and spiritual good of the same, and also elucidate any subjects that may be of mutual advantage to the Teachers and Scholars."

Here we have a forerunner of the more elaborate organization of modern times, with its Teacher Training and graded classes. The record book of that organization is in the archives of the parish. It shows the method employed to create and maintain interest, particularly in the missionary work of the Church. Each class has its number and bears some distinctive name, and also has its class motto. Here is an illustration:

No. 12 The Bishop Williams Class

MOTTO—"Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

And in that year, 1857, there was published a little pamphlet entitled, "The Missionary Offerings at the Anniversary of the Sunday School of St. Thomas's Church, with the Rector's Address." The various classes were listed, giving name, motto and teacher, also the amount of the offerings. That particular year the offerings amounted to \$63.49, divided between Foreign and Domestic Missions. That was not a large amount, but this was a day of small things and its value was by comparison.

On the afternoon of Trinity Sunday, June 11, 1876, occurred the first of the united services of the Sunday Schools of the Episcopal Church in the city. The service was always held in Trinity Church, the schools marching thither with their banners. This was an interesting and unique feature in the work of the schools, but after about twenty years it was abandoned, because with the growth of the schools it became too cumbersome, not to mention the growing disinclination of both teachers and scholars to continue it. There were practical considerations which could not be overlooked.

Next to the Sunday School the most valuable and effective organization in the parish has been, from the first, the Ladies'

Aid Society, under one name or another. It worked diligently and gave generously, as the records disclose, to build the church at the outset, and later on to remove the debt incurred. And always it was helping others in the Mission field.

In the fall of 1871, the Rector's Aid Society was organized, succeeding the Society which had existed practically from the beginning of the parish. On the fiftieth anniversary of its organization a reception was held at which five of the original members were present, Miss Ella Gower, Miss Mary A. Shears, Miss Josephine A. Pease, Miss Harriet L. Fitch, and Miss Emily M. DeForest. This Society is more fortunate than the others, in that it has a small fund for the maintenance of its work. Mrs. Betsey Gildersleeve Ritter, a devoted member of the Society, bequeathed to it the sum of \$2,000, the income from which to be used in the support of Missionaries in the United States and foreign countries. All the years of its existence it has nobly lived up to the implications of its name.

While the parish has never been top heavy with organizations, yet it has had enough to meet the needs of the varying groups. For many years The Guild, which might be called the Junior Rector's Aid, did splendid work, until it was merged with the Rector's Aid. And for many years there were the Lenten Workers, who, under the guidance of Mrs. Timothy Cowles, did excellent missionary work.

And then there was the Brotherhood of St. Andrew, which because of its aims ought to have been, and ought to be, an indispensable organization in every parish. There were the Men's Club, and the Boys' Club, which had their day and ceased to be. But they served their purpose for the time being.

For a number of years there was an organization bearing the mystic name S. T. D. A., which interpreted means, Saint Thomas's Dramatic Association. The prime movers in

its organization were the Misses Ora and Gladys Wood, Miss Elizabeth Babbitt, Messrs. Clarence Lake and Edward Burt. Its chief aim was to bring together socially the young men and young women of the parish. It abundantly succeeded in doing this, and truly marvellous was the ingenuity displayed in adapting the very limited parish house facilities to theatrical and prandial uses.

Other organizations such as Boy Scouts, St. Thomas's Guild, the Young People's Fellowship and St. Elizabeth's Guild, have come on to take the place of some of these, better adapted, perhaps, to the needs of the moment, but the older organizations served their purpose, and have passed into the parish history. And always must that organization, known under its different names as Altar Committee, Chancel Guild, Altar Guild, be remembered for its efficient work, so essential to the orderly conduct of the services. Many have been connected with it. To-day the people, young and old, have adequate facilities for their work, whether it be of a social or serious nature.

CHAPTER XII

PROPOSAL TO REMOVE; PROPOSITION FROM ST. JOHN'S
CHURCH; BUILDING NEW PARISH HOUSE; RESIGNATION
OF RECTOR; CALL OF REV. DR. FLOCKHART.

When St. Thomas's Church was completed and consecrated in 1855, there was no thought in the minds of those who had brought that work to completion but that the church had found its permanent home. Time, however, began to work its changes, and when seventy-five years had passed disquieting signs were coming up on the horizon, which could not, in justice to the past and to the future, be overlooked. The first reference to these disquieting signs was made in the sermon, which the rector, Dr. William A. Beardsley, preached April 22, 1923, on the occasion of the seventy-fifth anniversary of the parish. It was from the text: *Psalms lxxvii, 5*.—"I have considered the days of old: and the years that are past." That sermon was printed, but a paragraph may be taken from it as an essential part of the story. It is as follows:

"My text has turned our thoughts back over the past. And that is where our thoughts naturally go in a historical sermon. But perhaps we have not done our whole duty in thinking merely of the past. Involuntarily the question will arise, 'What of the future?' Great changes have come to our city since this parish began its corporate life. Great changes have come to our immediate neighborhood. In spite of them all, however, the parish has held

its own remarkably well, though we have no warrant for any self-glorying.

But to-day as we round out seventy-five years of our life, and stand expectantly facing the future, we ought to consider, not alone what is best for the parish, but what is best for the Church in the city, so far as the welfare of the Church depends upon any action of the parish.

Slowly and reluctantly I have arrived at the conclusion that the best interests of the Church in the city demand that you should consider, in the not distant future, the possible removal of the church to some other section of the city. I say slowly and reluctantly I have arrived at that conclusion. The reason therefor is not hard to find. Sentiment runs deep in my nature, and if sentiment alone were to be the final arbiter in this matter, I, certainly, should never counsel any change.

Here stood the first temple, and here stands the second, and around it still clusters for many a wealth of sweet and precious associations. Not lightly can one suggest the transplanting of a church which has a history of seventy-five years in one place, but I am not of those who feel that a church must always remain where it was first planted, particularly, when in the swift shiftings of our modern cities, it is more needed elsewhere, and can better do the work which gives it its reason for being."

There, then, was the first note struck for the removal of the church. Only those who were familiar with the situation can fully appreciate the significance of that statement, "great changes have come to our city since this parish began its corporate life, great changes have come to our immediate neighborhood."

Elm Street was a street of substantial residences with equally substantial residents, some of whom were supporters of the church. Gradually business began to edge in, and at the time of which we are now speaking it was practically all business. And when New Haven becomes more than a one-street city business on Elm Street will be of a much more dominant character. And not only was Elm Street a street of residences, but so were Church and Orange Streets north and south of Elm.

That the proposal to change the site of the church was not made without regard to others is evidenced by the fact that at the annual meeting of the parish, held January 16, 1923, a committee of five consisting of Messrs. Burton Mansfield, George J. Bassett, Abel Holbrook, James Hillhouse and Edwy L. Taylor, was appointed to "confer with other church people as to the best interests of the Episcopal Church in the city of New Haven, with especial reference to the development of the northern section."

Meetings were held with this committee by representatives of St. Paul's and St. John's, and the matter carefully considered. In due time the wardens of St. Paul's parish notified the committee that they did not wish to consider the matter further.

A little later on the committee from St. John's parish made the following proposition to the committee from St. Thomas's parish:

- "1. That St. John's and St. Thomas's should unite.
2. That Dr. Beardsley should be the Rector of the new Parish with such assistance as might be deemed advisable.
3. That the new Parish worship at the present St. John's Church for a term of three years, with the understanding that the territory north of St. John's, including Whitneyville and Spring Glen, be thoroughly canvassed, and with the

further understanding that the present St. John's rectory, or the house on Orange Street adjoining St. John's Church, be used as a temporary Parish House, either of which might be available with slight alterations.

4. At the end of three years, the new Parish shall then decide whether it would be advisable to build and where."

This proposition was given the careful consideration which it deserved, but the committee reported that they were unanimously of the opinion that it did not permit of the carrying out of the intention of the original resolution under which they were appointed, and that it was unwise at this time to press further the idea of a merger with St. John's, and therefore they would ask to be excused from further consideration of the subject.

The effect of this proposal, this "trial marriage," as one jokingly referred to it, would have been the elimination of St. Thomas's with no worth-while gain, and the north end of the city still left unprovided for. Having shown the courtesy of waiting a year, the parish felt that it could consistently proceed to take such action in the matter as seemed for the best interests of the parish.

The parish had no such difficulty as it had when it built its chapel and later its church, in regard to a choice of site. It wanted to get as far out Whitney Avenue as possible and still remain within the city limits. Just the lot was available on Whitney Avenue, between Ogden and Cliff Streets, 232 feet front, 200 feet deep. It was purchased at a cost of \$77,000.

As the parish had a good church building in which to worship, but no parish house in which to work, it was decided to proceed at once to build a parish house. Dean Everett V. Meeks of the Yale Art School was consulted as to an archi-

tect, and among others he suggested the firm of Allen & Collens of Boston and New York.

The report of the Building Committee submitted to the Parish Meeting, held January 20, 1931, tells the story at this point. It says:—"On March 5, 1930, the Committee voted to proceed with definite plans and estimates for the new Church project and also definite plans and estimates for the Parish House separately, so it might be erected first, and accordingly, Allen & Collens were engaged to do this upon their usual arrangement for compensation upon a commission of the cost of the project.

A campaign for funds for erection of the Parish House was undertaken, and on November 25, the Committee voted to accept the lowest bid submitted for the Parish House, in amount, \$86,399.00, and the contract was signed on November 28, 1930, with the National Construction Co. of New Haven, the sum of \$90,000.00 having been subscribed by the members of the congregation. Immediately after the contract was signed, Dr. Beardsley, with Messrs. Bassett, Holbrook and Taylor went to the site of the new Parish House, and there, after brief prayers by the Rector, Dr. Beardsley, each in turn broke ground with a spade before the excavation for the building was commenced that afternoon."

And so the much-desired and much-needed parish house was in the way of becoming a reality. The building was far along when the service for the laying of the cornerstone was held, June 2, 1931, by the Rt. Rev. Edward Campion Acheson, D.D., Bishop of the Diocese. At the Bishop's request Mr. Burton Mansfield laid the stone, using the trowel and spreading on the mortar. Though not quite completed, yet the Church School held its first meeting there on the first Sunday in October 1931.

The rector, feeling that the new parish house in its new location, presented larger opportunities for the development

of the work, asked for the appointment of a curate. Accordingly, the Rev. Albert C. Morris, who was in charge of Trinity Church, Wethersfield, was invited to come to St. Thomas's in that capacity, and he entered upon his duties September 1, 1931. He did excellent work in organizing and developing the Church School, the clientele of which was new as was the parish house. Mr. Morris severed his connection with the parish September 1, 1934, upon the resignation of the rector.

Dr. Beardsley had been with the parish in one capacity or another since Easter 1888. He now desired to retire, and therefore the following letter was sent to the parish:

"New Haven, Conn.
February 1, 1934

To the Parish of St. Thomas's Church,
New Haven, Conn.

Dear Brethren:—

In the course of our work together through the years you have received many letters from me addressed in that way, but this time the nature of my letter must be different.

Immediately after my ordination on June 4, 1890, I came to work in the parish as assistant. Indeed, as early as Easter, 1888, I began to serve regularly as lay reader, continuing in this capacity until my ordination, coming down each week from the Berkeley Divinity School in Middletown.

As lay reader, as assistant, and as rector, my service with the parish will have covered forty-six years this Spring. I feel that the time has now come when the leadership of the parish should be passed over to another, and, therefore, actuated by that feeling, and in response to my own earnest desire

to be relieved of the responsibilities of the rectorship, I hereby tender my resignation as Rector of St. Thomas's Parish, such resignation to take effect June 1, 1934.

You will understand, I am sure, that this step is not taken without a keen appreciation of what it means in the severing of ties which have bound us together so long, and in the breaking of precious associations which run far back of my own official connection with the parish. To few men has it been given to have a happier ministry than mine has been, thanks to your unfailing devotion and loyalty to the parish, and may I presume to say, to me personally.

That the parish may continue to grow and prosper, and more and more fill its place in the community, is my sincere prayer. May God's blessing rest upon you all.

Faithfully your Rector,

WILLIAM A. BEARDSLEY."

In answer to this letter, the following Resolutions were adopted at a special parish meeting held March 1, 1934, to act upon the resignation of the rector:

"Whereas, Under the Canons of the General Convention and the Canons of the Diocese of Connecticut a Rector may not resign his Parish without the consent of the said Parish; and

Whereas, The Reverend William A. Beardsley, D.D., the Rector of the Parish of St. Thomas's Church in New Haven, Connecticut, has tendered to this Parish his written resignation as Rector of St. Thomas's Parish bearing date February 1, 1934, such resignation to take effect June 1, 1934; therefore be it

Resolved, That this letter of resignation be spread upon the records of this meeting and that the resignation of our beloved Rector to take effect June 1, 1934, or so soon thereafter as practicable be accepted with deep regret and the utmost reluctance and solely to comply with his earnest request.

Resolved, further, That this Parish can not allow this occasion to pass without placing on record—besides its affection for our Rector—its sense of gratitude and thankfulness for his many years of devoted service in the Parish and Diocese, and for his unique presentation from the pulpit of things of the spirit.

Resolved, further, That it is the pleasure of this Parish that directly upon the taking effect of our Rector's resignation, our Rector should become *Rector Emeritus*.

A committee was appointed at this meeting to recommend a successor to Dr. Beardsley. That committee consisted of the two Wardens, George J. Bassett and Frederic C. Earle, James Hillhouse, Edward P. Allen, R. Mayo Crawford, Mrs. Edwy L. Taylor, and Mrs. Edward M. Gaillard.

June 1 came and Dr. Beardsley's rectorship ended. At a special parish meeting held August 17, 1934, the committee appointed to recommend his successor presented the name of the Rev. Robert S. Flockhart, D.D., of the Diocese of Maryland. He accepted and entered upon his duties September 1, 1934, and thus became the third rector which the parish had had in the ninety-three years of its existence. He was instituted by the Bishop of the Diocese, November 25, 1934. Dr. Flockhart had served rectorships in Nebraska, Iowa, and Ohio, and at the time of his election to St. Thomas's, he was rector of St. John's Church, Western Run Parish, Maryland.

As we have seen, the parish in the days of its youth had labored under a heavy burden of debt, contracted in the building of its church. It was again in that same condition, because of the purchase of its new lot on Whitney Avenue, and the building of the parish house thereon. However, it owned its valuable property on Elm Street, which, when it could be sold, would remove the debt and go far towards the erection of the new church. Until this could be accomplished the parish could not reap the full benefits of its change of location. The country was in the depths of a persistent business depression. Whereas, when the project



REV. ROBERT S. FLOCKHART, D.D.

of removal was undertaken there seemed but little doubt that the property on Elm Street would soon be disposed of at a reasonable figure, now there was no chance of doing so at any price.

CHAPTER XIII

DR. LINDSLEY'S GIFT; NEW CHURCH BUILT ON WHITNEY AVENUE.

There, then, was the situation. But now a wonderful thing happened, a thing which does sometimes happen to individuals and to institutions. About 1877 Dr. Charles A. Lindsley moved to what was then 13 Elm Street. He soon brought a Letter of Transfer for himself and family to St. Thomas's from the rector of St. John's Church. In 1880 he was made a vestryman of St. Thomas's, and in 1892, his son Dr. C. Purdy Lindsley was elected to the vestry, and continued thereon until his death, March 29, 1937, being for seventeen years the senior vestryman in point of service.

At one time he lived in the old Brewster house directly opposite St. Thomas's Church on Elm Street, but after the death of his first wife he moved elsewhere. For his second wife he married Miss Caroline Ackerman. He graduated from the Sheffield Scientific School in the class of 1875. Choosing the profession of medicine he practiced it here in New Haven until his retirement, greatly beloved by those who were the recipients of his professional services, and highly esteemed by all who knew him. He was always a devoted and interested member of the parish.

Dr. Lindsley all along had shown marked interest in the new building project, his interest not wholly free from misgivings regarding the financial problems involved. When his will was offered for probate it was found that he had been a most generous benefactor to the parish. There was a bequest of \$150,000, "to be used for the erection and furnish-



C. PURDY LINDSLEY, M.D.

ing of a church edifice adjacent to the Parish House on the land at the corner of Whitney Avenue and Cliff Street."

In addition, he left his beautiful residence, "the house and lot known as No. 386 St. Ronan Street, in the City of New Haven, to be used by said Parish of St. Thomas's Church as a Rectory and as a memorial to my dear wife, Caroline Ackerman Lindsley." Much of the furnishings of the house were also bequeathed to the parish. And more than that Dr. Lindsley, mindful of the cost of upkeep of a house as large as this, left to the parish \$100,000, as an endowment for the rectory, and to be part of the memorial to his wife. With a fine regard for changing conditions which make it impossible to look too far into the future, he provided that, should the house become unsuitable for a rectory, it might be sold and another purchased or erected, still to be a memorial to his wife.

He also created a trust fund of \$150,000, from which \$50,000 is to come to the parish upon the death of his sister, Mrs. Caroline L. McChesney, to be added to the "Caroline Ackerman Lindsley Fund." And finally, the residue of his property was to be divided into two equal parts, one of which was to go to the parish, (a) to purchase and install, in memory of his wife, Caroline Ackerman Lindsley, a rose window at the east end, or in the chancel of the new church edifice; (b) to establish the "Caroline Ackerman Lindsley Fund," in memory of his wife, the income to be used for the general purposes of the parish. The beautiful east window in the church is the memorial window for which provision is here made.

Now that the funds for building the church were soon to be in hand the parish, through its building committee, at once proceeded to develop and perfect the plans which the architects had drawn in connection with the building of the parish house. Those plans had originally included a rectory attached to the parish house, but that was out now, of course. It probably would have been out anyway.

The original plans also contemplated a chapel on the north, or Cliff Street, side of the chancel. It seemed as if this might have to wait. But in fact, it became a reality at once through the Will of Mrs. Mary B. Sperry, who left to the parish the sum of \$10,000, payable after the death of the life tenant, her son. It became payable just about this time. The purpose of this legacy was to erect a memorial to the family of her husband, Frank H. Sperry. The form of this memorial was left entirely to the discretion of the Wardens and Vestry. They chose to make the Chapel such memorial. Three generations served on the Vestry, Joel A. Sperry, Frank H. Sperry, and Joel A. Sperry, 2nd.

The contract was given to the Dwight Building Company of New Haven. On June 7, 1939, the corner-stone was laid by the Bishop of the Diocese, the Right Reverend Frederick G. Budlong, D.D. As in the case of the parish house, the building was well on towards completion, and like the parish house, it is built of Glastonbury granite.

On Sunday, March 12, 1854, the rector of the parish, Dr. E. E. Beardsley, preached at the closing service in the temporary Chapel on Elm Street, which was to give place to the new church, about to be erected on that site. More than eighty-five years later the parish was to move from that church into a new one on a different site. The rector, Dr. Robert S. Flockhart, graciously asked the Rector Emeritus, Dr. William A. Beardsley, to preach at the closing service in the old church. A few paragraphs at the end of his sermon may fittingly be set down here.

“For eighty-five years this church has been the home of the parish. No one could foresee, when it was built, that the parish would ever have, or would ever need, another home. But time has brought its changes, and now we are going to the third temple. What will eighty-five years bring? We do not know. We can only hope that the



ST. THOMAS'S CHURCH
(on Whitney Avenue)

memories of the past will be an inspiration to the future, and that when this hallowed building shall have yielded to the advancing tide of progress, and business claims what now seems to be its own, the work once done for God on this spot will be as richly done elsewhere.

After all, it makes but little difference where it is done, if so be it is done. And if it is done, the faith and zeal of the older generations will find their justification and fulfillment in the faith and zeal of the newer generations, and good work once well done will not be lost.

As we are closing the chapter, and turning the page to write a new one, tribute ought to be paid to those who have worked and worshipped here. Some of our best citizens in all walks of life have had this for their church home. They have given freely of themselves, we like to think that they have received much in return.

It has been a happy home, no spectacular things undertaken, perhaps, but those genuine simple things which make for good living, for good religion. Here God has been worshipped in strict accord with our precious Book of Common Prayer, here the Holy Scriptures have been preached and taught in full recognition of their inspired origin, here the Sacraments have been administered in the spirit and genius of our American Church.

We leave the old church with regret—yes—but we leave it with high hopes for the future in the new church. We would fain believe that the generations yet to come, who will find their home there, will turn back with pride to the record of the past and find inspiration for the record which they hope to make.

As for myself, the old church will ever live in memory, and speak its precious message along the lessening years. With Adelaide Procter I can say—

‘O there are Voices of the Past,
Links of a broken chain,
Wings that can bear me back to Times
Which cannot come again:
Yet God forbid that I should lose
The echoes that remain.’ ”

And so the time came to leave the old church and start life in the new. The Bishop of the Diocese set October 8, 1939, 4 P. M., as the time for the consecration of the new church. Dr. Beardsley, the Rector Emeritus, preached the sermon. He chose for his text—*Haggai ii, 9*, “The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.”

When it is recalled how the parish acquired its new church, the significance of the closing paragraphs of the sermon will be understood. He said:

“There is one practical thought which comes to mind, and I think I have the right to give expression to it. When you work for a thing, and after much and hard labor acquire it, you prize it, prize it highly, do you not? The people who built the old church worked for it, made sacrifices for it; it cost them something. O, I am not thinking in terms of dollars and cents alone. They had to be found, of course, and they were found only after hard work and careful saving. As you go through the records you will see all along the patient toil, the radiant faith, the real sacrifice, the earnest prayers, that went into the building of the old church on Elm Street.

Prize it! yes, they did. It cost them something, cost them much. You see where my thought is leading. Your new church, this beautiful church, cost you nothing, you paid nothing for it. It dropped into your hands complete from foundation to tower, from vestibule to sanctuary. But you must pay now, pay heavily in the love which you have for it, in the devotion which you manifest toward it, in the use which you make of it. In what better way can you show your gratitude to the donor? You can make it your church in very truth, just as much as if by hard work, by great self-denial, you gathered and gave the dollars that bought the stones, that paid for putting them in place.

I wish to drive that thought home, because it will be fatal for you to think that just because the church came so easily it will go on just as easily. It will not.

And so I plead with you, you who have loved the old church, to prove your love to it by transferring your love to this latter house, and thus helping to make the glory of it greater than of the former. You may be a bit homesick at first, I rather hope you will, but changed circumstances can not break the thread of true loyalty. The golden strand is there in the fabric to the end.

If you do but work and pray for your latter house, I do honestly believe that the new St. Thomas's in its new and beautiful location will enter into a larger usefulness, a usefulness which will gladden the hearts of those who remain to witness it, and will help to lessen the pain they are bound to feel, as they loyally but regretfully accept the change which time hath wrought."

Such is the story of St. Thomas's Parish for the ninety-three years of its existence. If this had been a record of reminiscences individuals would have figured in it more than they have. And there would have been much satisfaction in referring somewhat fully to many of the fine men and women who have been identified with the parish. But always there would have been the difficulty of selection.

And yet to one who has read the record, and who has intimately known the parish for half a century, names come crowding to mind of those who might well be singled out for some word of recognition, names such as Wood, Wylie, Prescott, Shelton, Earle, Johnson, Sperry, Pond, Eaton, Jewett, Gerry, Gower, Mansfield, Botsford, Rockwell, Treat, Lindsley, Hillhouse, all names of those who have gone, yet names, which, in a few instances, still live on in the parish.

If from this galaxy of those who have been identified with the life and work of the parish Burton Mansfield should be singled out for special mention, it would be the consensus of opinion of the members of the parish that he deserved it. He knew no other parish home. His devotion to St. Thomas's was reflected in his larger devotion to the Diocese and to the general Church, where, as Chancellor for twelve years and Deputy to the General Convention for thirty-six years, the prominence which he gained brought honor to his parish. The record of his life and work as a Christian gentleman is an essential part of the history of this parish. It is written across its pages in characters of gold, reflecting their radiance down the years.

On this personal note the story comes to its end. A new story is in the making. The page is turned. What writeth the hand of time upon it? Who knows? But faith leads to the belief that it will be a story worthy of those who founded, and of those who have sustained.



BURTON MANSFIELD, D.C.L.

CHAPTER XIV

MEMORIALS AND GIFTS IN OLD CHURCH ON ELM STREET.

As it was not possible to remove many of the memorials and gifts to the new church, it is fitting that a record of them should be made here. All the windows, except the chancel windows, are memorials. While both churches are Gothic, yet the long lancet windows in the old church could not possibly be used in the new church. And besides, two or three of the windows show the wear of time.

CHANCEL WINDOW

(not a memorial)

It has three panels. In the central one is the full length figure of St. Thomas holding a long lance. His customary symbol is a builder's rule. Albert Durer represents him holding the lance, the instrument of his martyrdom. This is very unusual.*

In the shorter side panels are, on the left, the symbols of St. Matthew and St. Luke, the Angel and the Winged Ox; on the right, the symbols of St. Mark and St. John, the Lion and the Eagle.

At the end of the church on the left side of the chancel is a small window above the door leading into the parish building. It bears the inscription:

IN MEMORIAM

ELIZABETH HUNT MANSFIELD

1820-1887

The figure in the window is Raphael's St. Cecilia. This window is in memory of Mrs. Burton Mansfield.

* Mrs. Jameson, "*Sacred and Legendary Art*," Vol. I, p. 250.

The first window on the east side of the church represents the Angel at the Tomb, with the text, "He is not here, He is Risen."

The inscription is

TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
JANE MARGARET BEARDSLEY
AUGUST XXX, MDCCCLI

This window is in memory of Mrs. E. E. Beardsley, wife of the first Rector.

On the wall between this window and the next one is a Marble Tablet with the inscription

EBEN EDWARDS BEARDSLEY
D.D., LL.D.

BORN JANUARY 8, 1808

DIED DECEMBER 21, 1891

Founder and for forty years

Rector of this Parish

"They that turn many to righteousness
Shall shine as the stars for ever and ever."

Erected by the Sunday School.

The next window in the east wall depicts a Cross standing on the rocks in the midst of the sea. The nearer waves are rough and restless, while the sea beyond is calm with the golden sun on the horizon.

The inscription is

TO THE BLESSED MEMORY OF
H. W. E. MATTHEWS, M.D.
JANUARY XXIX, MDCCCLXXV

“He healeth the broken in heart,
and bindeth up their wounds.”

He was the brother of Jane Margaret Beardsley.

The central figure in the next window is that of the woman washing the feet of Christ. It has the text

“She hath done what she could, this
shall be spoken of for a memorial of her.”

JANE ELIZABETH MATTHEWS
ENTERED INTO REST EASTER EVEN 1884

She was the mother of H. W. E. Matthews and Jane Margaret Beardsley.

The subject of the next window is the Angel appearing to the shepherds in the field, announcing the birth of the Saviour, which is Christ the Lord, with the text

“Behold, I bring you good tidings of
great joy which shall be to all people.”

The inscription is

IN MEMORY OF
MARY LOUISE HEATON
BORN APRIL 9th, 1828—DIED OCTOBER 2nd, 1888

She was the wife of Edward Heaton.

In the next window is the full length figure of St. John bearing a book on which is the text

“And we have seen and do testify that the Father sent the Son to be the Saviour of the World.” I John IV, 14.

The inscription is

EDWARD HEATON
AUGUST 22, 1811—DECEMBER 30, 1894

The window opposite in the west wall of the church has the figure of St. Luke with pen in hand holding a book.

The inscription is

IN LOVING MEMORY OF
SAMUEL GRISWOLD
SARAH G. GRISWOLD
WILBUR F. GILBERT
JANE C. GILBERT

They are the grandparents and parents of Helen G. Gilbert.

The window next to this depicts the scene of Christ healing the sick. It has the text

“Thy faith hath saved thee, go in peace.”

The inscription is

SACRED TO THE MEMORY OF MY HUSBAND
ALONZO FELTON WOOD
BORN JUNE 27th, 1824
ENTERED INTO REST AUGUST 28th, 1885

He was one of the Founders of the Parish.

The next window represents Christ seated holding in his hand the sphere surmounted by the Cross, while at his feet are figures with musical instruments. The text is

“God shall wipe away all tears from their eyes”

In the apex of the window are three Angels holding a scroll on which are the words

“Holy, Holy, Holy”

Elsewhere in the window are the symbols of the four Evangelists, the Angel, the Lion, the Winged Ox, the Eagle.

The inscription is

IN LOVING MEMORY OF THE DEAR ONES AT REST
EASTER A.D. 1886

This window is a memorial to George D. Gower and members of his family.

The next window has for its subject the scene of the faithful servant giving a reckoning of the talents committed to him, with the text

“Well done good and faithful servant,
enter thou into the joy of thy Lord.”

A brass Maltese Cross on the window sill has this inscription

THIS WINDOW
IS
IN MEMORY
OF
HARRY PRESCOTT
Eighteen years Warden of this Parish
and
Twenty-eight years its faithful Treasurer
BORN
FEB. 13, 1811
DIED
DEC. 31, 1888

Between this window and the next is a pink marble slab on which is a brass tablet with the inscription

TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
HARRY PRESCOTT EARLE
BORN APRIL 8, 1865
DIED NOVEMBER 5, 1888

"He was not for God took him"

He was a son of John E. Earle.

Beyond this Tablet, and the last in the west wall of the church, is a window which has for its central panel the Madonna and Child. The text is

"Charity suffereth long and is kind"

It has this inscription

TO THE MEMORY OF MY BELOVED WIFE
MARY ANN P. PRESCOTT
MDCCCLXXX

She was the wife of Harry Prescott.

In the west wall of the gallery is a small window which originally stood where now is the opening for the organ pipes. It was moved when the organ was brought down to the Chancel. It depicts a Crown and Cherub, and has the text

"Their Angels do always behold the face
of my Father which is in Heaven."

It has the inscription

HELEN AUGUSTA GOWER
Nov. XIV, MDCCCLXIX
JULY XIII, MDCCCLXXV

She was the daughter of George D. Gower.

All of the windows which have been described are Memorial Windows. In the little Vestry Room at the right of the Chancel under the organ there is a small stained glass window, not a memorial, with this inscription

ST. THOMAS'S
CHURCH
CONSECRATED
APRIL XIX
ANNO DOMINI MDCCCLV

Other Memorials are as follows:

Brass Eagle Lectern
IN MEMORIAM MDCCCLXXVI
H. W. E. MATTHEWS, M.D.

Brass Pulpit
IN LOVING MEMORY OF
HARRISON WHEELER LINDSLEY

He was the brother of Dr. C. Purdy Lindsley. The original wine glass pulpit of chestnut was given to St. Peter's Church, Monroe, Conn.

The wooden Canopy over the Font has the inscription

IN MEMORY OF
JANE MARGARET MATTHEWS BEARDSLEY
WHO DIED AUGUST XXX, MDCCCLI
ERECTED, AUGUST XXX, MDCCCLXXVI

The Faldstool, or Litany Desk, has the inscription

IN LOVING MEMORY
OF
ANDREW WHEELER PHILLIPS
1844-1915

The Litany Book is also marked

IN MEMORIAM

On the west arch of the Chancel is a brass plate with the inscription:

THIS CHANCEL
WAS ENLARGED AND REFURNISHED
IN SUMMER OF 1888
IN MEMORY OF
CHARLES SHELTON
for several years Junior Warden
of the Parish, and, at his death its
TREASURER
1820 1888

Brass Altar Cross
inscribed

JANE E. MATTHEWS
DIED EASTER EVEN A.D., 1884

Brass Candlesticks
inscribed

THE REV. EBEN EDWARDS BEARDSLEY, D.D.
THE FIRST RECTOR OF ST. THOMAS'S PARISH
1848 to 1891

Brass Vases inscribed

GIVEN TO ST. THOMAS'S CHURCH IN
MEMORY OF
ALLETTA WARWICK BEARDSLEY
BY HER LOVING FRIENDS AND CO-WORKERS
AMONG THE WOMEN OF THE PARISH
1937

Brass Book Rest for Altar inscribed

A REMEMBRANCE OF

MRS. SUSAN HUNTINGTON BREWSTER

WHO DIED WHITSUNDAY 1885

AND WAS BURIED FROM THIS CHURCH

She was the first wife of the Rt. Rev. Chauncey B. Brewster, D.D.

Processional Cross inscribed

IN MEMORY OF

MRS. FANNY C. SMITH

PRESENTED BY HER SISTER

MISS AUGUSTA J. COOPER

1912

Ciborium in memory of

HANNAH M. MONTANT

1936

Given by her sister Mrs. Frederick J. Kingsbury

Small Communion set
of four pieces, the Chalice jewelled

On the Paten is the inscription

IN LOVING MEMORY OF MY FATHER

E. E. BEARDSLEY, D.D.

FIRST RECTOR OF THIS PARISH

GIFTS NOT MEMORIALS

Brown Stone Font with the text

“For the promise is to you and to your children”

This was the gift of George A. Shubert

Brass Ewer for the Font
With the text "One Lord, one Faith, one Baptism"

Lecturn Bible (published in 1852)
Inscribed in the Rector's hand writing
April 19, 1855

Gift of Mrs. Joseph E. Sheffield.

Bishop's Chair
Gift of Mrs. Jane E. Matthews, August 15, 1855.

Alms Basin. Sterling silver, gold plated, inscribed
THE GIFT OF MRS. JANE E. MATTHEWS
TO ST. THOMAS'S CHURCH, NEW HAVEN, CONN.
EASTER A.D. 1876

Around the rim is the text "Of thine own have we given thee, O Lord.
Amen."

Silk American Flag
Given in 1917 on the 25th anniversary
of the rectorship of
Rev. William A. Beardsley, D.D.

Silk Connecticut State Flag
The gift of Mrs. Frederick J. Kingsbury

Large Communion Service of five pieces, on each the
inscription

TRINITY CHURCH
TO
ST. THOMAS'S CHURCH
NEW HAVEN
1849

When Grace Church was organized in 1871, St. Thomas's Church gave to Grace Church a Silver Communion Service. In 1932, Grace Church having merged with St. John's, this Communion Service was returned to St. Thomas's by St. John's. It is now in use at St. Thomas's.

All these memorials and gifts in the old church on Elm Street, with the exception of the windows, and the canopy over the font, and the Bishop's Chair, have been removed to the new church, and are in use there.

CHAPTER XV

OFFICIALS OF ST. THOMAS'S CHURCH

New Haven, Conn.

1848 to 1940

SENIOR WARDENS

Joel B. Foot	1848-1871
Horace Fitch	1871-1884
Harry Prescott	1884-1889
John E. Earle	1889-1893
Joel A. Sperry	1893-1918
Burton Mansfield	1918-1932
George J. Bassett	1932-1940
Frederic C. Earle	1940-

JUNIOR WARDENS

James S. Arnold	1848-1853
Horace Fitch	1853-1871
Harry Prescott	1871-1884
Charles Shelton	1884-1888
John E. Earle	1888-1889
John L. Treat	1889-1891
Joel A. Sperry	1891-1893
George Rockwell	1893-1908
Frederick Botsford	1908-1910
Burton Mansfield	1910-1918
George J. Bassett	1918-1932
Frederic C. Earle	1932-1940
R. Mayo Crawford	1940-

TREASURERS

Alonzo F. Wood	1848-1853
John E. Wylie	1853-1859
Harry Prescott	1859-1886
Charles Shelton	1886-1888
Burton Mansfield	1888-1896
George E. Beers	1896-1902
George J. Bassett	1902-1916
Benjamin B. Lum	1916-1921
Edwy L. Taylor	1921-1922
Abel Holbrook	1922-1940
Steele K. Barhydt	1940-

ASSISTANT TREASURERS

Frederic C. Earle	1922-1937
James P. Earle	1937-1940
Roger W. Hartt	1940-

CLERKS

David M. Burwell	1848-1849
William Brown	1849-1850
Henry W. E. Matthews	1850-1852
James G. Brown	1852-1853
Harry Prescott	1853-1867
Henry S. Johnson	1867-1892
Edward N. Peck	1892-1912
Walter Pond	1912-1917
Hubert M. Sedgwick	1917-1927
Joel A. Sperry, 2nd	1927-1931
Edwy L. Taylor	1931-1932
James P. Earle	1932-1937
Frederick J. Kingsbury, Jr.	1937-

VESTRYMEN

1848 to 1940

Arranged in alphabetical order for convenience of reference rather than by years of service.

Allen, Edward P.	1928-
Alling, James	1848-1849
Armstrong, Edward G.	1934-
Arnold, James S.	1853-1854
Atwater, Howell	1867-1868
Barhydt, Steele K.	1940-
Bassett, George J.	1894-1918
Bassett, John E.	1864-1865
Beach, Clarke	1863-1869
Beers, George E.	1896-1902
Bishop, Merritt H.	1856-1862
Blackman, Theodore	1863-1865
	1868-1870
	1872-1877
Blinn, John L.	1901-1925
Blohm, Louis H. G.	1860-1861
	1862-1865
Bolmer, Clarence B.	1901-1916
Botsford, David	1856-1860
Botsford, Frederick	1860-1862
	1873-1884
	1889-1908
Bradley, Arthur S.	1903-1909
	1910-1912
Brown, James G.	1852-1856
Brown, William	1848-1850
Bryan, William D.	1862-1865
Budington, Asa	1850-1851
Burwell, David M.	1848-1849
Candee, Charles T.	1859-1862
Clarke, Ryce L.	1937-
Coley, Francis C.	1905-1934
Cornell, E. Shelton	1893-1895
Crane, Jesse	1850-1851
Crawford, R. Mayo	1934-1940
Daniell, John R.	1940-
Dibble, James A.	1864-1865
	1866-1867
	1869-1870

Dickinson, Leonard A.	1857-1859
Doolittle, Tilton E.	1866-1896
Dorrance, William T.	1928-1932
	1940-
Earle, Frederic C.	1917-1932
Earle, James P.	1931-
Earle, John E.	1862-1889
Eaton, Prof. Daniel C.	1873-1892
Edmondson, Robert	1857-1858
Ferris, Gideon	1850-1864
Fish, Franklin W.	1856-1857
Fisher, Samuel H.	1908-1917
Fitch, Horace	1851-1853
	1884-1885
Foster, John P. C., M.D.	1898-1910
Gaillard, Edward M.	1935-
Goodwin, William A.	1849-1850
Gower, George D.	1856-1886
Grilley, Charles T.	1853-1854
	1862-1880
Griswold, Samuel	1857-1861
	1862-1880
Hamilton, James A.	1910-1935
Hartt, Roger W.	1940-
Hayward, Thomas E.	1928-1930
Henry J. Williams	1854-1856
	1858-1861
Hillhouse, James	1919-1939
Holbrook, Abel	1916-1940
Holbrook, Nathan T.	1917-1937
Hotchkiss, John B.	1852-1863
	1865-1866
Hulse, George	1862-1872
Hurd, Henry B. H.	1895-1897
Hurlburt, Samuel W.	1887-1889
Ingersoll, George P.	1893-1896
Jewett, Pliny A., M.D.	1850-1865
Johnson, Henry S.	1864-1898
Judson, John B.	1889-1920

Kellogg, Henry J.	1901-1928
Kimberly, George C.	1864-1865
Kingsbury, Frederick J.	1903-1928
Kingsbury, Frederick J., Jr.	1937-
Lambert, George D.	1878-1887
	1892-1901
Lane, Presley Carr, M.D.	1909-1918
Lawton, Thomas	1849-1850
	1851-1853
Lego, John	1851-1858
Lindsley, Charles A., M.D.	1880-1906
Lindsley, Charles Purdy, M.D.	1892-1937
Lord, Bela	1850-1851
Lum, Benjamin C.	1872-1892
Lum, Benjamin B.	1916-1934
Mallory, Albert B.	1856-1865
Mansfield, Burton	1880-1910
Mansfield, Jesse M.	1862-1878
Mansfield, Louis A.	1889-1917
Matthews, Henry W. E., M.D.	1850-1852
	1853-1859
Merwin, Richard T.	1852-1855
Morse, Arthur H., M.D.	1940-
Ney, Albert	1863-1873
Nott, Charles W.	1861-1863
Parsons, Henry S.	1867-1872
Peck, Edward N.	1892-1912
Phillips, Prof. Andrew W.	1891-1915
Pond, Jonathan W.	1871-1909
Pond, Philip 2nd	1892-1898
	1934-
Pond, Walter	1904-1922
Prentice, Thomas M.	1922-1936
Prescott, Harry	1851-1852
	1853-1871
Quintard, Eli S.	1858-1864
Reed, Edward M.	1878-1892
Reed, Knight	1851-1852
Roberts, John D.	1872-1873

Rockwell, George	1867-1893
Rounds, Charles E.	1897-
Schmitt, Erhardt G.	1937-
Scott, S. Taylor	1857-1861
Sedgwick, Hubert M.	1915-
Shelley, John D.	1870-1892
Shelton, Charles	1856-1884
Shepard, Rufus S.	1912-
Shubert, George A.	1859-1862
	1864-1865
	1870-1871
Smith, Horace	1851-1852
	1854-1855
Smith, Joseph A.	1871-1875
Smith, Stephen R.	1859-1861
Sperry, Frank H.	1887-1912
Sperry, Joel A.	1862-1865
	1878-1891
Sperry, Joel A., 2nd	1925-1931
Taylor, Edwy L.	1919-1940
Thomas, Riley I.	1860-1863
Thomas, Sereno S.	1862-1872
Thompson, William M., M.D.	1848-1849
Todd, Alfred	1857-1871
Todd, Ambrose	1854-1857
Todd, Theron A.	1863-1864
Treat, John L.	1858-1889
Warner, John	1848-1852
Warren, Truman A.	1870-1882
Wheeler, James E.	1924-1934
White, Raymond A.	1861-1862
White, Roger S., 2nd	1909-1916
	1933-1936
Wilson, William R., M.D.	1940-
Wood, Alonzo F.	1848-1850
	1851-1853
	1854-1859
	1872-1878
	1880-1886
Wood, James P.	1906-1919
	1923-1935

Woolsey, Theodore S., Jr.	1929-1934
Wylie, John E.	1849-1860
Yale, Elihu	1853-1855
Yemmans, Joseph	1848-1850
	1851-1855
	1858-1859
Young, Henry C.	1859-1860
	1861-1865
	1877-1878

DELEGATES TO THE DIOCESAN CONVENTION

and the years in which they served.

Edward P. Allen	1935-1938 incl.
George J. Bassett	1928-1935 incl.
George E. Beers	1896
Frederick Botsford	1878, 1879
Isaac Bradley	1848
Asa Budington	1850, 1851
Frederic C. Earle	1933-1940 incl.
John E. Earle	1863, 1866, 1867, 1871, 1874, 1883, 1886, 1888-1893 incl.
Daniel C. Eaton	1875, 1878, 1884, 1888, 1889
Gideon Ferris	1849
Horace Fitch	1853, 1854, 1858, 1868
Joel B. Foot	1852, 1857, 1865
George D. Gower	1857, 1859, 1862, 1876, 1877, 1880
Charles T. Grilley	1876
Samuel Griswold	1861, 1868
John B. Hotchkiss	1855
Pliney A. Jewett	1849, 1850, 1851, 1853, 1854, 1858
Frederick J. Kingsbury	1906-1927 incl.
Thomas Lawton	1852
Charles A. Lindsley	1882, 1893, 1895, 1897-1905 incl.
Burton Mansfield	1884-1887 incl., 1891-1932 incl.
Jesse M. Mansfield	1863, 1869
Henry W. E. Matthews	1856

Harry Prescott	1855, 1860, 1862, 1864, 1866, 1867, 1869, 1871, 1874, 1876, 1877, 1879, 1880, 1882, 1883, 1885
George Rockwell	1894
Charles Shelton	1860, 1864, 1872, 1873, 1875, 1879, 1881
Joseph A. Smith	1873
Stephen R. Smith	1865
Edwy L. Taylor	1938-1940 incl.
John L. Treat	1859, 1870, 1881, 1887, 1890
Truman A. Warren	1870, 1872
Alonzo F. Wood	1856
John E. Wylie	1851

An examination of the records shows that the parish was invariably represented at the Convention, a good indication of its interest in Diocesan matters. Burton Mansfield had the distinction of serving as Delegate from the parish for forty-six years. Such long service enabled him to become the most influential man in the Convention.

RECORDS OF THE PARISH

Parish Meeting Records	Vol. I.	1848 to 1898 incl.
	Vol. II.	1899 to 1923 incl.
	Vol. III.	1924 to
Vestry Records	Vol. I.	1848 to October 2, 1855
	Vol. II.	March 29, 1853 to April 17, 1879. There is a volume 1853 to 1855 which is the same as the preceding for those years.
	Vol. III.	May 22, 1879 to April 8, 1901
	Vol. IV.	April 24, 1901 to Dec. 25, 1925
	Vol. V.	January 19, 1926 to

Parish Register	Vol. I.	1848 to 1892
	Vol. II.	1892 to 1899
	Vol. III.	1899 to 1923
	Vol. IV.	1923 to

These records are complete and in excellent condition. Until the loose-leaf method was adopted they were written in long hand, and the parish was fortunate in having for its clerks good penmen. In addition to these records are the Treasurer's books, and stock certificates and transfer books, reminiscent of the system under which the first two churches were built.

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